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THE CONGREGATIONAL QUARTERLY

Editor:- ALBERT PEEL, M.A., LITT.D

A REVIEW OF RELIGIOUS LIFE AND THOUGHT

Pacific School of Religion Berkeley, Calif.

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The Congregational Quarterly

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OUR CONTRIBUTORS.

Rev. N. J. McLellan, M.A., B.D. Congregational Minister, Egerton, Bolton.

Rev. W. Blackshaw, M.A., B.Sc., B.D. Late Warden of Mansfield House Settlement. Recently returned from Australasia.

Rev. T. Hywel Hughes, M.A., D.D., D.Litt. Principal of the Scottish Congregational College, 1922-1937.

Rev. A. E. Garvie, M.A., D.D., D.Th. Principal Emeritus, New College, London. Ex-Chairman of the Congregational Union of England and Wales.

Rev. W. E. Booth Taylor. Baptist Minister, Reading.

Rev. Harry Escott, M.A. Congregational Minister, Rhynie.

Rev. B. Simpson Black, B.A., B.D. Presbyterian Minister, Campbellford, Ontario, Canada.

Rev. J. Ernest James, B.D. Chairman of the Congregational Union of England and Wales.

Rev. A. Graham Eldridge. Congregational Minister, Morley.

Rev. Eric Shave, M.A. Congregational Minister, Streatham.

Rev. Sydney Cave, M.A., D.D. Principal, New College, London.

Rev. T. Wigley, M.A. Congregational Minister, Blackheath.

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JUNIOR SCHOLARSHIPS AND EXHIBITIONS

Three or four Open Foundation Scholarships of £100 a year and five or six other Scholarships and Exhibitions of between £25 and £75 a year are available for award in 1940 on the result of an examination held early in the Summer Term. Candidates must be under 14 on the 1st January, 1940. Scholarships and Exhibitions may in certain cases be increased by such an amount as the circumstances of the Scholar may require.

Full particulars may be obtained from the HEADMASTER OF THE LEYS.

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St. Faith's (Preparatory) School was founded in 1884, and was acquired by the Governors of The Leys in July, 1938. The School, with its 10 acres of grounds and playing fields, is situated within five minutes' walk of The Leys, and at certain times the Science Laboratories, Art School, Swimming Bath and Workshops of The Leys are reserved for the use of the boys at St. Faith's. The enlarged buildings are now completed.
Boys are admitted at the age of 7, and are prepared for entrance, either by Scholarship or the Common Entrance Examination, to The Leys and other Public Schools.

Full particulars may be obtained from the HEADMASTER OF ST. FAITH'S.

The Congregational Quarterly

EDITORIAL.

In a theatre programme the other day we read these words:

> In the event of an air-raid warning during the performance, the audience will be informed from the stage, and those who desire will be conducted to . . . shelters, *but the Play will go on.*

It is in that spirit the Church of Christ must face the times. There may be black-outs, tightening of belts, increased taxes, people who desire to be conducted to shelters; there may be persecutions, desertions, bombardments, sinkings, but

The
Church
will
go
on,

and the gates of hell shall not prevail against it.

* * *

Peculiar. Eerie. Unexpected. Private and confidential. These and many similar epithets have been applied to the War, which nobody as yet has dared to label "the war to end war". An American cartoon contrasts the slaughter and bombing of the "incident" in China—still going on, though now we hear little of it—with the silence of the Western Front in the European "war". What does it all portend? Nobody knows. Does it mean there will be a chance of peace before the eruption? We wish we could think so. But Russia's attack on Finland shows how easily the conflict may spread, and no country in Europe can consider itself safe. So far the Navy and the merchant service have borne the brunt of the German offensive, and they should never be absent from our thoughts. The Air Force waits—and grows—with an occasional blaze of splendid audacity. The Army swallows up more and more men. Factories expand. Time, we are told, is on the side of the Allies. Talk of the speedy collapse of Germany is, however, merely wishful thinking, though no doubt we are right to encourage ourselves by saying that all the German leaders cannot approve the *volte-face* in regard to Bolshevism and that they are probably divided on military policy. As we see lives, time, talents, cultural values all disappear in war's huge maw, Studdert-Kennedy's poem, "Waste", often floats before our eyes:

Waste of Muscle, waste of Brain,
Waste of Patience, waste of Pain,
Waste of Manhood, waste of Health,
Waste of Beauty, waste of Wealth,
Waste of Blood, and waste of Tears,
Waste of Youth's most precious years,
Waste of ways the Saints have trod,
Waste of Glory, waste of God,—
War!

And as Christians gaze, they cannot but be penitent and ashamed because they have failed to win men to the peace of God. Fortunate, indeed, are those with no hesitations, who feel the cause is righteous, God is on our side, and we must use any weapons to defeat the enemy. With fervour they can sing Gustavus Adolphus's battle-song.

Fear not, O little flock, the foe
Who madly seeks your overthrow,
Dread not his rage and power.
What though your courage sometimes faints,
His seeming triumph o'er God's saints
Lasts but a little hour.

Be of good cheer; your cause belongs
To Him who can avenge your wrongs,
Leave it to Him our Lord.
Though hidden yet from all our eyes,
He sees the Gideon who shall rise
To save us and His word.

As true as God's own word is true,
Nor earth nor hell with all their crew
Against us shall prevail.
A jest and byword are they grown,
God is with us, we are His own;
Our victory cannot fail.

Amen, Lord Jesus, grant our prayer,
Great Captain, now Thine arm make bare,
Fight for us once again!
So shall Thy saints and martyrs raise
A mighty chorus to Thy praise,
World without end. Amen.

The trouble is that Christians in Germany sing it too: have we not seen how with full hearts they gave thanks to God for the victory in Poland?

Other Christians are perplexed and bewildered. Aggression, and all the beastly things associated with the Nazi *régime*, must be destroyed. On that all are agreed. But must it, must it, be in this way, they cry in anguish. And there seems to be no other. Even

ardent pacifists have in agony of mind come to that conclusion, often to the great distress of young people whom they have nurtured on the pure milk of the pacifist word.

Of one thing all are sure—that strenuous must be their efforts if the nation's spirit is not speedily to deteriorate. The schoolboy omission of the customary courtesies in referring to the German leaders, Mr. Churchill's gibes and jeers, the lowering of tone in the entertainment world—these already cause disquiet and challenge. But features on the other side must not be overlooked. Although in places there is reason for complaint, where clever cross-examiners have tried to trap youths whose alertness of mind was not equal to their sincerity of conviction, tribunals in the main seem to have treated conscientious objectors with understanding and fairness. To assist those who convictions prevent them from taking part in war must be equally a duty for the churches with support for those who conscientiously give themselves to its awful tasks.

Not yet has there been any attempt to stifle minority opinion, though such opinion has had little expression. In some denominations, however, the heavy artillery has begun to rumble, and it may be that ere long, if war be exacerbated, attempts will be made to silence all those who are out of step with the regiment. Let the Free Churches not become totalitarian!

* * *

We look with some concern on the work of the Free Churches among the troops. It is lamentable that they are not one in chaplaincy service; the Methodist Church could perform no finer Christian act at the moment than offer to amalgamate its admirable Chaplaincy Department with that of the United Board. "United Board"! What an unfortunate, what a deadly, name! How many Baptist and Congregational recruits know that they belong to the United Board, and have a chaplain, so designated, to care for them? And still relatives and churches are woefully slow in sending on full particulars to chaplains and denominational headquarters. The other day, in a camp with thousands of men, we saw the names received by a chaplain; even admitting that the churches have now in them few men of 20 to 22, the number was far from proportionate, in spite of all the efforts the Army *now* makes to secure correct registration. If a recruit is in camp for the first three months of his military life, those months may be crucial, and often chaplain and local church do not hear of him until he is due to leave.

There is, we believe, ample room for improvement in co-operation between the chaplains, the denominational authorities, and the local churches. In some village churches excellent work is being done for the troops; others seem to have been paralysed into inactivity; where this is the case, and local conditions seem to prevent enterprise, the County and National Unions should apply

the spur. Some churches near to great military centres have shown no disposition to aid the chaplains in their difficult task, though the fault, of course, is not all on one side.

Is it not possible for chaplains to receive more aid in starting their work? It is often entirely new to them, and they have to make their own way, frequently without equipment and without counsel. A young chaplain living in married officers' quarters asked the other day whether he should go into the officers' mess, and how often. Our counsel was unhesitating and emphatic. But it may have been wrong! On this and similar points it should be possible for those with experience to furnish guidance at the outset. Certain it is that the work of chaplains and officiating ministers should be kept prominently before the churches; they are the denomination's representatives, looking after its men; they should be backed up in every way.

* * *

THE B.B.C. and the entertainment world do not seem to be awake to the fact that the new army is not like some armies of old. Beer and *estaminets* are not the sole concern of the recruits now being called up, and it is wrong to give them the impression that it is the correct thing for a soldier to drink. Some men drink because they find nothing else to do: we watched a young subaltern sitting alone in a corner sipping whiskey and soda for a solid two hours recently. Some drink because they do not want to be out of it: "Leave me out this time" said a young flying man anxiously, as his seven pals were ordering drinks round.

The drink trade is doing well out of the war. And the churches are in part to blame, for they have often been too slow in providing other entertainment for men who have not the slightest desire to drink. In some places the churches have done magnificently; they are going "all out" to help the troops in their vicinity, sometimes quartered in their buildings. Others are missing the opportunity.

* * *

IT is well to remind ourselves of the time when Nonconformists changed their place of abode and disposed their families with a view to witnessing to the faith that was in them. Do Free Churchmen ever think of doing the same to-day? Has this been one of the considerations of those who have transferred themselves from dangerous into safer areas? Let us take a case in point. Avebury is one of the most remarkable villages in Europe, set as it is within its circle of ancient stones. It has a little Independent Chapel, dating from 1670. Recently a Congregational visitor, after examining the monuments, the parish church, and the museum, was impelled by loyalty to visit his own place of worship. Told it was open, for it was being used as a school by children evacuated from West Ham, he went hopefully, but scarlet fever had closed it, and

efforts to secure a key failed. Inquiries disclosed the information, for the accuracy of which we do not vouch, that the chapel was attached to Marlborough (correct), that the congregations used to be good, but were now poor, and that friends from Beckhampton were mainly instrumental in keeping the church going.

Recently the tendency has been to link churches of this kind to others with a minister, who shall exercise pastoral oversight. Sometimes this is the best that can be done, though when the larger church is vacant (as at Marlborough) the village church is left "in the air". But to rely on the minister is not in accord with Congregational tradition, and it would be well if there could be instilled into twentieth century Congregationalists the sense of responsibility which marked their forefathers. The War has prevented the Chairman of the Union from building the hundred churches in new areas for which he was hoping; cannot the evacuation resuscitate a hundred village churches, and so bring good out of evil?

One day a Congregational statesman will collect the evidence about "aided churches" and the trends made plain in their past history and present situation. It will be hailed as proof that Independency has failed, and that more connexionalism is necessary—the easy answer every time. Those who look beneath the surface will regard it as evidence that Independents have forgotten the finest traditions of their faith, and have left to others—ministers, Unions, Moderators even—that work and witness-bearing which their fathers carried out with joy and pride.

The death of Dr. E. A. Gardner, for long Professor of Classical Archæology in the University of London, suggests another task for an enterprising student. Gardner and his brother Percy were of sound Congregational stock, their father being a deacon of the Old Gravel Pit Church, Hackney, now Clapton Park. Will someone give us a list of eminent scholars who grew up in Victorian Congregational homes? And if at the same time he can tell us why so many of them ceased to be Congregationalists, it may be good for us.

* * *

EVERY minister of religion should read Sir Alfred Zimmern's lectures to theological students, *Spiritual Values and World Affairs* (Oxford Press, 7s. 6d.). They are, of course, well-informed and readable, but it is because they are so pertinent, searching, and challenging, that Christians should not miss them. Sir Alfred shews how frequently Christian leaders have blundered in commenting on international affairs, sometimes because they have failed to apply principles to specific cases, sometimes because they have confused the League of Nations with the Kingdom of God: he is especially severe on "pseudo-Quakers", who failed to recognize that the dis-

armament of the Covenant was "to the lowest point consistent with national safety and the enforcement by common action of international obligations". The common argument that the War is due to the Versailles Treaty is submitted to a searching examination. Sir Alfred shows that it is not only narrow and provincial, in isolating England and Germany and forgetting the rest of the world, but it is "wicked" and springs from a mind compounded of fear, laziness, and an element of remorse. If so sensitive about the wrong done to Germany why do we not make atonement for the much greater wrong done to Armenia? Is it because Armenia has no propaganda, because Armenia cannot threaten? Peace, order, good government—in that order—should be the aim of Christians, and for them to be secured it is necessary that Britain remain a great power. The Colonies should certainly not be restored to a people who are themselves politically immature: rather give the Germans a share in Suez or in oil-fields. We hope to print an article by Sir Alfred Zimmern in a succeeding issue.

Speaking of Colonies and Empire, is there to be found anywhere to-day in Britain, or indeed in any country, any trace of that sentiment, not uncommon in the 19th century, which deemed Empire a mistake? Prof. William Irvine thus speaks of it:

> Bagehot held with Sir George Lewis that men in modern days do a great deal too much; that half the public actions, and a great many of the private actions of men, had better never have been done; that modern statesmen and modern people are far too willing to burden themselves with responsibilities. He held, too, that men have not yet sufficiently verified the principles on which action ought to proceed, and that till they have done so, it would be better far to act less. . . . He would have been glad to find a fair excuse for giving up India, for throwing the Colonies on their own resources, and for persuading the English people to accept deliberately the place of a fourth- or fifth-rate European power—which was not, in his estimation, a cynical or unpatriotic wish, but quite the reverse, for he thought that such a course would result in generally raising the calibre of the national mind, conscience, and taste.

* * *

SETTING out on a week with many journeys we put into the bag for light reading two of Mr. J. B. Priestley's books—*Let The People Sing* and *Rain upon Godshill* (Heinemann, 8s. 6d. each), Mr. John Moore's *Life and Letters of Edward Thomas* (Heinemann, 15s.), and Mr. Edward Thompson's *John Arnison* (Macmillan, 7s. 6d.). Trains were often unkind in that lights were too dim for reading, so that it was well that philosophy and theology had not been our choice.

It would be absurd for a Yorkshireman to pretend to be impartial about Mr. Priestley, who, if he lives to be Mr. Bernard

Shaw's age, will probably stand on a level equally exalted. Not that he is uniformly successful; *Let The People Sing,* though it has some splendid eccentrics, of whom Mr. Priestley meets more than his fair share, is but a faint echo of *The Good Companions*. On the other hand, *Rain upon Godshill* is even more interesting than the previous chapter of autobiography, *Midnight on the Desert*. From his house in the Isle of Wight Mr. Priestley's mind casts back over visits to Egypt, the States, including his Arizona ranch, and his native Bradford. He tells of plays, successful and otherwise—their writing, rehearsal, and production; of lecture tours and of journalism; and of an England about whose health he is anxious because he loves her dearly. He tells also of his dreams, and of experiences which throw light on the problem of time to which he has given so much attention. It is all refreshing, even when it is disturbing. And it is well that an intellect so acute, married as it is to a real human sympathy, should be playing like a searchlight upon some of the most disquieting features of our national life. We hope Mr. Priestley will not become too immersed in this "time" business; we are too poor in prophets for any of them to be swallowed up in metaphysical speculation, however absorbing and important; we had rather his influence be exerted to stir up the people, for, as he says,

> The world will be a better place when the English are wide awake again, richly creative in all the arts of life, and not merely mumbling and grumbling in their sleep.

Edward Thomas is another story, and one need be neither a prude nor a puritan to feel exasperated both with him and with his biographer, who paints him as a genius harshly treated by life. Though several of his 140 poems may long find a place in anthologies, Thomas was not a genius, and life does not treat one harshly because it withholds a cake already eaten! Thomas rebelled against having to earn his living as ordinary mortals must; while an undergraduate, finding himself about to be a father he had to marry a woman far too good for him; to maintain his family he had to earn money by reviewing, as greater men than he who have aspired to letters have had to do. About this—and writing books to order—Mr. Moore borders on the ludicrous: he evidently thinks that the world should have recognized Thomas was a poet, and that the Prime Minister should have given him a Civil List Pension at the age of 25! Helen Thomas was splendidly loyal to her husband, but it must have needed all the love of which woman is capable to sustain her in her heroic struggle: someone seems to have called Thomas *anima naturaliter Christiana*; it was his wife who was truly Christian, carrying the family burdens while her husband's moods and self-obsession made life almost intolerable for her and their three

children. A little discipline, a little asceticism, a little religion, and Edward Thomas might have found himself in service for others long before the War in which he died.

Mr. Moore has written an able and skilful book. But we must again protest against the growing habit of limiting the word "love" to its physical aspect. "They became lovers that day" is only true if the word be degraded.

We have had such pleasure in reading Mr. Edward Thompson's previous books, both prose and poetry, that it is with regret we must record that we found his *John Arnison* profoundly disappointing. If Mr. Thompson had set out to sketch Edwardian Nonconformity he might have written a good book, especially if he had written before something turned sour in him. But in what purports to be a novel no character lives.

* * *

It is gratifying that Mr. Priestley in his musings has come to recognize what the modern generation has lost in not having a religious centre. Here are his significant words, which should be broadcast far and wide:

> People like my parents—to use their own matchless phrase—attended places of worship. Now that I see that old phrase with a fresh eye, I also see how astonishing it is. Places of worship. How much we have lost, we of the younger generations, by having no places of worship! Perhaps this new world must remain desolate at heart until it achieves new places of worship. Then the Spirit of Man will come home again to the universe. But apart from all questions of belief, what is certain is that the absence of church or chapel from these young people's lives has vastly increased their sense of detachment and their feeling of loneliness. When I was a boy the chapel played a very important part indeed in the communal life. It was the great focal point, the centre, the meeting-place. Something was always happening there. If the chapel had been taken away there would have been an enormous gap, and I fancy not all that gap has been filled. It is possible that the moderns in their labour-saving flats or natty bungalows will not live richly and deeply again, will continue to feel that there is something sterile and faintly desolating in their lives, until some central institution like the old chapel, with the same focusing of interests and the same sense of community, is created once more. And if this new institution can be dedicated to men's profoundest beliefs and emotions, to their conviction that they need not be lost in the universe, then so much the better.

* * *

A correspondent from "Somewhere in England" writes: "Can you not bring to the notice of the B.B.C. the existence of more than

three Congregationalists? There are many voices we never get a chance to hear—Dr. Jones, John Short, T. T. James, D. W. Langridge, J. M. Phillips, Leslie Cooke, Bernard Manning. And if the impression is that College Principals have the monopoly of wisdom, we have some in the north, and there is one in Scotland too, who might have something to say to our condition".

Perhaps our correspondent scarcely takes sufficiently into account the fewness of opportunities there are now that regional programmes are suspended. Since the War Congregationalists seem to have had a fair share, and, to judge from the addresses we have heard, they have acquitted themselves tolerably well. We have no doubt, too, that the B.B.C. is kept supplied with the names of representative Congregational speakers.

It is not only in one denomination, however, that the feeling exists that the privilege and opportunity of speaking over the air could be more widely spread to the general advantage: Anglicans have been heard to express themselves strongly in this sense. Certain it is that some of our finest men—prophets as well as scholars—are too rarely heard: Dr. Wheeler Robinson comes to mind as an example; and Professor H. H. Farmer, Dr. W. L. Wardle, and Dr. George Jackson.

Meanwhile our correspondent may perhaps assume that Christian humility will often constrain the well-known voices to point out that they have had more than their share, and that there are other brethren with a message.

* * *

Under Thirty Speaks for Christ (Hodder, 5s.) is described as "A Book of Avowal". The names of the 19 writers are not given; they range from ministers and clergy approaching 30 to men serving with the Forces and a musician of 16—a prodigy, judging from this contribution. The achievements of the writers show that the editor has secured men and women of more than normal ability, and it is heartening to find them all speaking with boldness of what Christ has done for them. It looks, however, as if they all belong to one school of thought; and we suspect that some of them would be doubtful about the Christianity of those who do not accept a substitutionary theory of the Atonement. The dilemma is suggested in the article of a surgeon, who tells of a young mother of 29 with two children, doomed to die of an incurable disease in a few weeks, asking, "Can nothing be done?" The surgeon writes:

> I spoke of Christ. . . The reply came, "How can Christ be any use to me? I am a Jewess: we are condemned because of Him". What *is* the use of Christianity whose basis is good works, to a person in that position? Christ was her Saviour too;

and he then goes on to quote "Christ crucified . . . a stumbling block". We do not quite understand the illustration, but apparently the suggestion is that a devout Jewess would die without hope of forgiveness and eternal life unless she accepted the Christian faith. The whole question of the relation of Christianity, not only to Judaism but to all whose lives are lived in the spirit of Christ though they do not accept a Christian theology, is involved; and it is one which Christians often shirk. On the Mission Field, of course, they are aware of its urgency, for the problem how far to stress the exclusive claims of Christianity is ever with them. It is exemplified in Mr. S. K. George's *Gandhi's Challenge to Christianity* (Allen & Unwin, 3s. 6d.), where not only the policy of *satyagraha,* but Gandhi's life itself, is presented as the challenge. The great Indian declares he is not a Christian, yet Mr. George dedicates his book to "Mahatma Gandhi, who made Jesus and His message real to me". Through Gandhi Mr. George became a Christian, and his spiritual pilgrimage is typical of much in modern life. He was trained for the Anglican ministry in Travancore, and, though kept from taking Orders by theological difficulties, was made a tutor in Bishop's College, Calcutta. When in 1932 he called Indian Christians to join in non-violence he had to resign; since then he has "discovered his kinship with liberal movements in Western Christianity", and seems to owe much to Manchester College, Oxford. Would the under-thirties deem him a Christian, we wonder? Or Gandhi, or James Martineau, or Claude Montefiore, or many living contemporaries who do not call themselves Christians yet whose sacrificial lives put those of us who profess Christianity to shame?

* * *

Mr. Eric Parker's *Anthology of the Bible* (Seeley, Service, 7s. 6d.) had a curious origin. For many years he has read lessons in church, and sometimes has had free choice. At a Harvest Festival he read *2 Esdras* 6^{35-48}, and *Acts* 14^{11-18}, which caused comment. He therefore set to work to make a list of passages suitable for various occasions and subjects—The Sea, Friends, Valour, Blessings, Music, Sorrow—to choose a few at random; and here it is, in good type with ample margins.

An examination of this interesting selection once more set us thinking on the use of laymen in the worship of the church. In spite of themselves ministers become professional; despite all their striving the well-trodden ground grows unyielding and does not receive the seed. Most ministers would confess with shame that at times they have not given to the preparation for worship—the choice of hymns and lessons and prayers—the time and care they ought to have done, just as they have in the hurry and bustle treated in a careless offhand way people who have called to see them. As an American poet has recently put it:

She goes
A girl of doubtful past
And future more uncertain . . . .
Five days she has tarried with us
Here in our haven of virginal Christianity,
And we have touched her with antiseptic fingers,
When it has been necessary to touch her,
But we have talked much of where she should go,
We, who do not want her.
To us she has told her life's story
Colorful, pitiful,
Fanciful, we say, and shake our heads.
Charity heads confer;
We tell them what we know . . . .

God, we have conformed to the profession;
Forgive us if we have missed a human soul.

Frequently it has been our experience that laymen and women —just because the duty has fallen to them comparatively rarely— have brought to tasks of the ministry they have been asked to perform a seriousness and a concentration which have given to the conduct of worship a reality it sometimes lacks. And it has to be placed on record that in handling individual souls unordained men and women have shown a patience which has put their ministers to shame. In these days when we are discussing the best employment of national resources, the Church might well resolve to use to the full all the latent spiritual power contained in its congregations.

* * *

One of the papers in Sir Charles Oman's *On the Writing of History* started one family at any rate on an interesting game. Rejecting the theory of "evolution" and progress in history, Sir Charles proceeds to examine Carlyle's "heroes" conception, and gives his list of those men "who have left their mark on the annals of the world". They are Buddha(?), Alexander the Great, Octavian, Mohammed, Charlemagne, Hildebrand, William I, Peter the Great, Napoleon(?), Frederick the Great, and Bismarck. There is no Paul or Augustine, Luther or Calvin (the last-named is considered and rejected), Cromwell or Wesley, no explorer or scientist, no writer or artist, and Plato and Aristotle are not so much as mentioned. Readers might make their own lists, remembering the phrase "the annals of the world". We wonder how many will include Adolf Hitler.

In his very entertaining book *Living in Bloomsbury* (Allen & Unwin, 10s. 6d.) Mr. Thomas Burke starts another query, though he leads us "up the garden" by failing to give his own list of the eight writers of to-day who have "some chance of arousing interest

a hundred years from now". Perhaps readers of these pages would like to send their lists. They will, by the way, greatly enjoy Mr. Burke's lively pages, which deal with food and wine, books and music, plays and people. Mr. Burke's last section, "Winter", is the shortest, which gives us hope of more favours to come as his winter period approaches; certainly there is a youthful air about this book which is very welcome in these days.

* * *

WARS may come and go, but the *Annuals* pursue the even tenor of their way. Once again we have to congratulate the R.T.S. on the service it renders to the community by the supply of wholesome literature: it would indeed be catastrophic were there no *Boys' Own, Girls' Own, Woman's Magazine,* and no magazines for children.

* * *

THE REV. NORMAN GOODALL has written some admirable circular letters during his visit to the South Sea fields of the London Missionary Society. We hope that arrangements will be made for a wider public to have the opportunity of reading them.

* * *

FROM time to time the suggestion reaches us that it would be to the convenience of readers if we printed the "Contents" on the cover each quarter. There is much to be said for the suggestion, which has been considered more than once by the Editorial Board. We have also endeavoured to obtain the views of groups of subscribers. In every case opinion seems to be almost evenly divided, half preferring the distinctive—and some say dignified—appearance of the cover as we now have it, half the utilitarian reform, by which they can see the contents at a glance. Perhaps the editor's casting-vote—especially in a time when reforms are everywhere held up—should be for the *status quo*. It is with some satisfaction we find ourselves conservative and on the side of dignity!

As in every sphere of life in these war days, our own plans were considerably disturbed, one or two expected articles not coming to hand. As the Editor will be abroad for some months much of the work for the next two issues will be done by the Editorial Board. Correspondence addressed to 35 Memorial Hall, Farringdon Street, London, E.C.4, will receive attention.

The International Congregational Council has, of course, been postponed, but we shall continue to include articles looking forward to its meeting. This quarter we include an impression of Congregationalism in Australia by one whose name is always welcome in our pages—the Rev. William Blackshaw.

* * *

From the Last War:

"No, Private Jones, you can't have special leave. You had one leave because your mother-in-law had died, another because the twins were ill, and another because the baby was being christened. What's it for now?"

Private Jones (unabashed): "Please, sir, I'm getting married".

From this one:

Fond mother to recruit:

"Dear John,

I hope you get up the first time you are called every morning, and that you haven't kept the regiment waiting breakfast".

* * *

SINCE these notes were written we have had the opportunity to test the effect of the war on the churches by one of the surest of barometers—the church magazine. The *Congregational Church Monthly*, used as an inset by most of our churches, is a link, often between the churches in a district, always between the individual Congregationalist and the Congregational Union. What have churches in evacuation areas done about their magazine? Some were panic-stricken and ceased publication at once—no doubt the same churches which immediately ceased all their night activities and reduced their ministers' stipends. They neither saw their magazines as the best means of communication with their dispersed members, nor considered any possible changes in form to reduce costs. They just closed down.

But these were a small minority. A few churches, feeling unable to run local news as before, have ordered the magazine complete with cover, to maintain denominational contact. One or two Council magazines have dropped out—a pity, because these are the ideal, with their news of individual churches, of district Congregational life, and the national inset. The Manchester magazine always seems to us a pattern from this point of view.

Again the Editors have been made aware of the insistent demand for a serial story; with an uncertain paper outlook they felt it unwise to begin one, but there has been such an outcry that a serial will begin in February.

The tone of the churches, judged by this barometer, is encouraging. Some of them, maybe, are a bit too fearful and conservative. No advantage has been taken of a proposal to supply loose covers on which local matter could be printed, an attempt to reduce costs and solve the paper problem. On the whole, however, the response shows the general determination, "The Church will go on".

THE CHURCH FACES WAR!

By the Rev. N. J. McLellan, M.A., B.D.

It is now over twenty years since the last "Great War" came to an end and the Church was left to its task of resurrecting moral and spiritual values, in a world which was for the moment bankrupt of religious idealism. The peace attained in 1918 had not yet come of age when in the midst of its youth it was cut-off, and we were compelled to abandon the birthday celebrations planned for November 11th. Looking back to the early post-war years through the eyes of the elders who remember them vividly and through the telescope of literature, it would seem that the Armistice found the great bodies of Christians ready to pool their efforts and resources to ensure that never again should such a catastrophe overtake humanity. It seemed that in the unanimity with which the cessation of hostilities was greeted, the various denominations would find a focal point of union, and that a really Catholic Church, with all the power born of catholicity, would ensue. Such a Church, it was felt, binding together men of different nations and disciples of varying ideologies, would stand as a permanent and effective guarantor of peace. The failure of this movement to achieve anything concrete caused widespread disappointment. Some men were so willing and eager to lay aside prejudices, and even principles, if they could feel themselves to be members of a universal institution deeply embedded in history and in the secrets of our common human nature, that they even contemplated joining the Roman Church.

No real attempt has been made in the intervening years to find some basis by which the Church as the only certain universal and unifying agent can rid the world of wars. We have been content to immerse ourselves in our own domestic problems, leaving the establishment of a new world-order in which peace shall be securely enthroned to such political expedients as the League of Nations. Yet with the whole background of Christian history behind them, can followers of Jesus Christ really believe that peace can be preserved by any kind of preventive force? As Christians, we realize in our inmost souls that the Kingdom of God cannot be established on earth by policemen, but only by moral consent. We do not believe in a heaven where nations cannot resort to War, but only in one where no nation wants to do so. Our casualness sprung out of the prevailing optimism of the time. We did not seriously believe that war could ever come again to our land. Those fantastic pictures painted for us each Armistice season by the contemporary

press and by political and religious leaders seemed no more real and no more impressive than the celluloid warfare on the films with which we beguiled the tedium of a winter's evening. It had become the fashion to look blandly incredulous when our fathers described to us warfare as they saw it in France. The horror and beastliness of it all failed to impress because we were so utterly convinced that such things belonged to the past. But on the first Sunday in September the incredible happened; by means of a few crisp words over the wireless the new war was launched upon us. It seemed as if an electric button had been pressed, and the French and British armies were mobilized once more to "force" peace upon Europe.

In spite of twenty years of effort by the varying peace organizations, in spite of the heroic sacrifice of "Dick" Sheppard and his followers, the forces that make war inevitable were even more in evidence than in 1914 and required only a single word to set the whole military machine in motion. The masses of the people nowhere wanted or willed this war, but they were helpless; not only because the war system was ready and not only because our cause was so clearly just; but because the opposition to war consisted of vague desires and was composed of unrelated units.

If only the forces for peace in the various countries could have been organized as efficiently and as silently as the military units, the events of that tragic week-end would have been very much different. If only there had been some universal movement which was willing to sacrific everything for peace, the situation, desperate as it was, might have been saved. The crisis, in spite of the countless warnings of the last few years, caught Christian bodies everywhere unaware. Faced with this totally unexpected catastrophe, the Church, as a whole, was distracted and divided, and was everywhere easily stampeded by national danger. A friend of mine was unfortunate enough to be on holiday at a famous seaside resort during the "crisis week-end". On the fatal Sunday he chanced to be attending a service conducted by a well-known Free-Church minister. The caretaker took a note to the pulpit with the information that Britain was now at war with Germany. The preacher announced the news amidst the tense silence and bewilderment experienced in so many places of worship during that hour. Then, instead of committing himself and his people to the understanding love of Almighty God through prayer, instead of finding from the depth of his own spiritual resources words of comfort and guidance, he delivered a diatribe against Hitler and his henchmen which, as my friend remarked, would have been greeted enthusiastically in a public-house. The Church will always be a prey to this sort of thing until it has a mind of its own and a body to express it. The peculiar righteousness of this war, as far as the Allies are concerned,

does not explain the situation. There has always been found a Church to bless, or a faith to sanction, every war which has battered its way into history. And there has always been a Church to condemn that war—when peace has been again restored.

If only the Church had been so united that it could have sounded a distinctive message during the first few days of conflict, I venture to prophesy that the whole course and method of the war would have been radically changed. This is not the impossible demand of an ecclesiastical idealist, or the complaint of a disillusioned and disgruntled pacifist. In point of fact, so far as any war can be justified, I believe we have at least opened hostilities with the finest motives and the most praiseworthy aspirations. On the Monday after war had been declared I opened my own church for prayer. As I watched the people kneeling more in bewilderment than in prayer, there came the thought that similar scenes were being enacted in well-nigh every place of worship. Every town and village has its churches dedicated to the purpose of preaching the Gospel of one who is known universally as the Prince of Peace. Surely some word of light or leading must come from the elders of such a mighty movement. But to my intense disappointment, a disappointment shared by Christian men and women everywhere, no such word has come. Instead in so many pulpits the spirit of the New Testament has been replaced by the fever of the popular press, and the wireless announcer is rapidly becoming the priest of the latest religion—nationalism.

It would be impertinence for any private person to declare what the message of the Church ought to have been. But at the feet of Jesus Christ, in a spirit of unremitting prayer, the Church should have sought, and should still be seeking, a message. There ought to have been an immediate gathering of the leaders of the Church Catholic—not diverse meetings of the Free Church, Anglican, and Roman Catholic dignitaries. There was hardly any instinct to prompt this, or any popular demand for it, and such gatherings as were held would seem to suggest that these leaders met as citizens of the British Empire and not as representatives of the Church of God. Not until the crisis did we realize how utterly the idea of a unified Church had been destroyed, even in the minds of those who most enthusiastically proposed it.

There must be few, even amongst those of us who admit the innate justice of this war, who feel that the Church has emerged from these first few months at all worthily. Even now there is absolutely no indication that the Church has any distinctive outlook or policy. Thus far the most noticeable efforts of ecclesiastical leaders have been solemn "Amens" to the decrees and aspirations of the politicians. All the official pronouncements from the Anglican and Free Churches have somehow an unmistakable ring of com-

promise about them and usually start with the old formula "While deploring . . . we recognize the necessity of . . . ". Even from the pulpit of the City Temple, Mr. Weatherhead could not clearly take either side, and while justifying the war declared we could not pray for victory. All this can be defended, is being defended, in passionate speeches, sermons, articles, and scores of leaflets, and already in a few of what we know—or at least we hope—are only ephemeral books. But is there anyone who, realizing the ruthless way in which Church premises have been taken over, cannot see in that one fact convincing evidence of the increasing contempt felt by many of those in authority for the Christian faith?

But the horizon of the Christian is never one of unrelieved pessimism, and there is one break in the dark clouds ahead. A strange and apparently new attitude has been manifested by the general public to the Church. In the last war, when a Conscription Bill which exempted parsons was moved, a great deal of controversy was caused in the country, and a very large minority vote at the Trades Union Conference was in favour of the exemption being removed. This time the exemption has caused no ill-feeling, and has nowhere been made the target for derision and scorn. It may be, indeed, that there is something really significant in the lack of opposition to the proposal that the "Christian ministry" should be added to the list of "Reserved Occupations". It would seem as if the disqualification of the ministry on this occasion arises from the unexpected realization that there is something incongruous between Christianity and war; that if Calvary meant anything at all, it meant the triumph of love and the negation of force. The minister, as the typical representative of the Church, as the supposed exemplar of Christ, could not be expected to take any part in it.

But has the Church used this new element to the best advantage? Have both pacifists and non-pacifists stated their real views with burning conviction. On the basis of conviction the non-pacifists have it; for they have stated their views openly and have defended the war on moral and spiritual grounds with passion and sincerity. As yet few pulpits have been made into recruiting platforms, but here and there cases reach us of ministers of different denominations who have rebuffed young men coming to them with conscientious objections and have refused to stand by members of their own Church in the Military Tribunals. Of course the non-pacifist has the advantage that he is preaching a message and expressing opinions which his audience is only too ready and willing to believe. The pacifist, on the other hand, has his back to the wall, and it is only too easy to stand on the popular side of the fence and criticize him. Yet, if history be a guide, in 1914 many pacifists, both religious and political, were arrested during the first few weeks of war for subversive activities or for publishing seditious literature. On the most

impartial grounds we cannot help feeling that if many pacifists had expressed their real views without restraint or fear during the early days of September, if regardless of consequence they had preached the assurance which was burning in them, they would have been out of their pulpits in one week and in prison the next. Whatever qualifications or emendations we add to the verdict, on the grounds of sincerity the non-pacifists have it.

How, once the war is over, the Church is going to explain this lack of definite convictions is a problem which might well baffle the keenest minds. He would, indeed, be a bold man who dared to prophesy that our attitude is going to result in a great religious revival or in the grateful support of the nation as a whole. Unless we proclaim in union a definite message, and do it speedily, we shall have to face the bitter contempt of the working man and the sardonic indifference of the masses. Unless the Church seizes and transforms this opportunity the post-war years are going to be marked once again by a glorious harvest for the atheist and the secularist. It is unworthy to talk about "business as usual", since it is now plain that our usual kind of business has failed utterly to keep the doors which led to warfare sealed and guarded. It is high time we set about, not our own business or the business of our particular denomination, but about "our Father's business".

These are facts that should weigh upon our hearts, that should disturb our composure, that should make us inquire what can be done, whether it is beyond the power of Christian statesmanship to find a solution. The forces arrayed against us are tremendous, but the Church has always been at its best when the world was at its worst. The deeper the darkness, the easier it is for light to penetrate, and the more readily it is recognized. Can the Church not hear the call of the children tossed about like tennis balls from "evacuation" to "reception" areas, torn from their homes and all the familiar framework of life, often with no chance to develop their mental powers in their most formative years? Can the Church not hear the anguished cries of the mothers and fathers who wait fearfully week by week to learn if their boys have been drafted to France? Is there not something in the tumultuous tide of human misery around us that lifts us above the trivial fences separating one denomination and another and unites us all around the Cross? Is there not something in this gaunt spectre of despair, written across so many faces in every land in Europe, to make an irresistible appeal to our imagination, to enable us to preach a gospel that makes final despair impossible?

At the present moment it would seem as if there is something demonic at the heart of the universe, something that compels us to re-think the problem of evil. We have thought about evil as a latent tendency and have failed to recognize, as Paul did so clearly,

that there is a vast army of impulses constantly seeking to penetrate the inner places of men's lives, an army which only the power of God can overcome. The Bible pictures a tremendous battle between the forces of good and evil. Good throughout the two Testaments is only triumphant when the forces of God are united, when men recognize that they "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places". The fight at the moment, so far as the Church is concerned, is not between two rival imperialisms; it is a continuation of the ceaseless struggle between good and evil. Evil is not just a tendency personalized in Hitler and his friends, it is a vast organized empire, ceaselessly active, ever vigilant, hiding itself often beneath the pleasing façades of gestures of goodwill, relentlessly seeking to smash the Church of Christ and to dissolve those ideals for which Christianity stands.

That is the opposition which faces Christian men and women to-day, an opposition as organized as it is vast. And on the other side is the Church, split up into various groups, trustees of a religion out of which in the past the finest characters have sprung, but trustees unable to agree in which direction to expend their powers. Here we are, still the official guardians of the "Book" that enshrines eternal truth, but with the fires of our enthusiasm quenched, with no dreams of conquest, no thrill of great adventure, no apostolic passion searing through our soul.

If we are going to seize the present opportunity for a revival of genuine interest and faith in Christianity, there must speedily develop a new sense of personal and corporate responsibility among all our peoples. The different Churches must forget their sacerdotal, sacramental, apostolic, and historical claims, and the dividing arrogance which they germinate, and find a unity of purpose. Now that the enemy is on our doorstep it should not be difficult to find unity of discipline; for we have one Leader and one Lord—even Jesus Christ.

This is no addition to the modern anthems of a failing and fading Church. It is because I believe that the faith for which the Churches stand, that the Creator's Rainbow, of which each group reveals some shade or colour, is the only sign of hope in this desperate age, that I plead for a federation, if not of Churches and organizations, at least of individuals who realize that we must unite and show a common front in the face of this dire peril or lose our existence. Because I realize that we have one great Commander-in-Chief who can be recognized by all our "Allies" in the faith I plead for a Church truly catholic. Because I believe that the sacrifice of the Cross can alone save the world I plead for a Church so completely united that it will break through all dividing lines of ritual and sacrament and penetrate to the essentially spiritual. A truly Catholic Church

must emerge from this conflict if this war is to end the spirit of warfare. Such a Church and people must open the windows of their souls so that they shall be acclimatized to new truth, must through these treacherous days keep their eyes steadfastly fixed on the dawn, and must proclaim a religion that covers the whole of life. When we have a Church which regards the world as its parish and all men as its members the passions which make war inevitable will be under control and peace will be founded on a lasting basis. Such a Church would surely call from men the utmost loyalty and devotion, the finest products of heart, will, and conscience. And such a Church, catholic in its outlook, its message, and its mission, would stand foursquare to every onslaught of evil, would make its appeal to every nationality and class, would triumph over every difficulty and, standing securely enthroned in the confidence of mankind, would bring all the nations together in the federal union of God.

Mahatma Gandhi (Allen & Unwin, 7s. 6d.) contains some sixty "essays and reflections on his life and work" presented to Gandhi on his 70th birthday. They range from elaborate essays to paragraphs such as those written by Mrs. Pearl Buck and Dr. Einstein. Poets, philosophers, and politicians, historians, novelists, and divines, all pay tribute to the one contemporary who is most likely to live in history. The Quaker writers naturally seize the opportunity to stress *satyagraha*. Sir S. Radhakrishnan's Introduction and the contributions of Dr. Ernest Barker, Mr. J. S. Hoyland, Dr. Rufus Jones, Dr. Gilbert Murray, General Smuts, and Dr. Edward Thompson seem to us the outstanding contributions. An Appendix of Gandhi's writings and speeches adds to the value of a volume rich in interest. In these days it is surprising to find a University Professor responsible for a solecism like "So Rev. Doke tells us".

Though it leaves much to be desired in the way of arrangement, is far from impartial, and is disfigured by many misspellings, Mr. Krishnalal Shridharani's *War Without Violence* (Gollancz, 9s.) is useful as an outline of the theory of *satyagraha* and a history of its practice. A disciple of Mr. Gandhi, Mr. Shridharani is a great hero worshipper—"always on the threshold of Godhood" he deems his master—but surely it is an exaggeration to say that Mr. Gandhi's practice in Johannesburg brought him "an annual income exceeding £20,000". Perhaps the best chapter in the book is the study of *satyagraha* as a moral equivalent for war.

CONGREGATIONALISM IN AUSTRALIA.

By the Rev. W. Blackshaw, M.A., B.Sc., B.D.

An eminent missionary on furlough was once asked to give a lecture on India. He declined the invitation and gave as his reason that he had only lived in the country for fifty years and know little about it. He suggested, however, that a recent visitor who had spent three months there might be asked "as he had an admirable lecture on the subject". In attempting to give impressions gained in a six months' tour in Australia and New Zealand I lay myself open to a a similar ironical comment. In so vast a country what could one hope to gain in so short a period but the most superficial impressions? However, the first shall not be superficial. It is that of a hospitality spontaneous, generous, and unfailing. There is nothing that the Australian will not do for the visitor from the Old Country provided that he has a reasonable amount of tact and not too much consciousness of his own superiority. At every port there was always someone waiting with a car, ready to give time and energy to further one's plans and to make one's visit interesting and enjoyable.

I can conceive of nothing more delightful or more inspiring than for a Congregational minister to spend the first year of his retirement as Commissioner of the Congregational Union of England and Wales to the Churches and Unions of Australia and New Zealand. If in addition he is invited to be the Bevan Lecturer in Adelaide and the Livingstone Lecturer in Sydney, his opportunities of service are widely extended. In several of the Cathedrals of Australia and Tasmania fragments of marble and stone from the ancient cathedrals of England, Scotland, and Ireland have been incorporated in their structures as a symbol of the close relation between the Churches of the Old and the New Worlds. We cannot do this. But we can send living stones, and the more we do so the better; unlike rolling stones they will gather plenty of moss in the form of rich memories and enduring friendships. The attachment and the affection felt by Australian Congregationalists for us is deep-seated and genuine. It was brought home to me particularly at a Conference of ministers and deacons at Hobart in Tasmania. One leading minister who had visited England confessed that when going up the steps of the Memorial Hall he felt that he was going up the steps of a shrine. I have no doubt that if he had lived in the days of St. Francis of Assisi he would have seen aureoles upon the head of Dr. Berry and perhaps on the head of the distinguished Editor of this journal! Australian Congregationalists

greatly desire closer contact with the Churches of Britain. In spite of their deep love for their own country and the fine quality of the men the Colleges are turning out, they still like to see the key positions held by people from these islands. But when this is not possible, visiting ministers and laymen are greatly welcomed, and there should be a continuous succession of them, so that there might be a continuous change of ideas and a continuous expression of brotherly interest and affection.

The first and most fundamental problem is that of geography. In order to carry out my programme I had to travel in all forty thousand miles. That is in itself an undertaking, particularly if you confine yourself, as I did, to the sea and the land. The air did not attract me, as unfortunately I have a rooted objection to sharks—I mean the fish variety. Was it the late Lord Salisbury who said that our maps were not large enough? Whoever said it, it is perfectly true of our maps of Australia. I had always thought that one could hop over from the Main Land to Tasmania across the Bass Strait between breakfast and lunch. So you can by air, but by sea it takes thirteen hours. One does not realize from maps that you can get the British Isles six times over into Queensland alone. It is nearly four thousand miles from Perth to Brisbane. A minister in New Zealand told me that his nearest Congregational neighbour was a hundred miles away. In the Dominion the separation of the North from the South Island makes intercourse difficult. For at least six months of the year the all-night crossing of the Cook Strait means a tempestuous sea. Even in summer it is not very comfortable, judging from the groans of my fellow-passengers when I crossed. The difference in the gauge of the railway lines in Australia involves delay and the inconvenience of turning out in the middle of the night and changing carriages. Over against this is the comfort and elegance of such express trains as the "Spirit of Progress" from Melbourne to Aldbury. But this has to be paid for. In Tasmania the train service is primitive and slow. The engine that took me from Launceston to Hobart was nearly sixty years old, and tired of the job. At one long stop I found the driver sitting and smoking at the side of the track. On inquiring as to when we were going, he informed me that the engine was hot and needed cooling down, and that in the previous week one of the wheels became red-hot and rolled off into the middle of a field. A service car is the best mode of transport in Tasmania and the most delightful, as one gets a more intimate impression of the structure and the life of the towns and hamlets, and above all it is then possible to visit the Great Lake on a high plateau in the centre of the Island.

Travel in Australia and New Zealand involves both time and money. These conditions make fellowship between ministers and churches very difficult. Ministers see little of one another except

in the great cities. The isolation of country churches, their remoteness from centres of interest and enterprise, makes their work and their witness very hard. A minister needs to have a good stout heart to maintain a spirit of hopefulness and enthusiasm under such conditions. He frequently has several small churches under his control in areas where there may be no other church or where, as in South Australia, there are only Lutheran Churches. A man's parish is sometimes more than forty miles in circumference. His pastoral work involves him in long journeys almost daily. A car is indispensable if the ground is to be covered, and the scale of salaries is not high. In the remoter districts the roads are bad and soon wear out tyres. One local preacher, a farmer, told me that to fulfil his engagements the next day (Sunday) he would have to travel 150 miles over mostly unmade roads. That day there was a severe dust storm in the neighbourhood, and in a few minutes the day became night.

The great distances create a problem for the delegates to the Assemblies of the State Congregational Unions, and particularly to the Biennial Assembly of the Congregational Union of Australia and New Zealand. The New Zealand "Flier," the *Awatea,* takes two and a half days at least to get from Wellington to Sydney, and the Tasman Sea is a stormy one. There were only two delegates and no minister from New Zealand at the Union Meetings held at Brisbane in 1939, and none from Western Australia. The Assemblies do receive some consideration from the Government. For example, at the Union meetings last mentioned, one session and a public meeting were held at Ipswich, an important town about thirty miles from Brisbane. The Queensland Government provided a special train without cost to the Union. One meets plenty of people on ships, in hotels, and in clubs who are eager to stand the visitor a drink, but I only know one country in which the Government would stand the Congregational Union a train. It left rather early in the morning and I unfortunately missed it, and as I was given a lift back at night, I still retain the railway ticket, which I prize as a memento, but which I carry about with me still for a more subtle reason. I regard it as an amulet, a prophylactic, a charm to protect me from the insidious influence of those who are never so happy as when they are either abusing or criticizing governments. If this article ever enjoys the good fortune to be read by Lord Stamp, I hope he will duly note the above facts and persuade his Directors to be equally generous. I fear however that we must not be too sanguine. The Australian Railways are owned and operated by the States, unfortunately at a considerable annual loss, as Prof. Handcock has pointed out in his interesting and informing book, *Australia.* It is always easier to be generous with other people's money than with our own. Still, it is pleasant to find that a

government recognizes the national significance and value of the meetings of a Congregational Union.

It was my express desire to visit as many of the small country churches as possible. To carry out this purpose adequately would have involved much more time than I had at my disposal. The visitor from England is apt to confine himself to the great cities, where a very large and increasing proportion of the population is concentrated and where the churches are large and influential. This is unfortunate if the visit is viewed from the standpoint of rendering service where it is most needed and most appreciated. The country churches rarely see a visitor from overseas, but when one does happen to arrive he gets an extraordinary welcome, both in the church and in the homes of the people. It is valuable, occasionally, to arrive unexpectedly and unannounced as I did on one occasion in New Zealand, when I found a good company of people attending a week-night service. There was no question of drumming up an audience to meet a visitor. But I shall always remember with the greatest pleasure the fortnight I spent with one of my oldest friends, the minister of a small church in a country district, the Rev. L. Robjohns. It was Christmas-time, in the middle of a hot Australian summer, with the scent of the gum trees and the cackling laughter of the Kooka-burra. The church festivities were mostly out of doors, and the Christmas tree decorated with coloured lights was in a wood. It was delightful to meet the Sunday School under these conditions, and to find gathered with the children and interested in them, descendants from the original pioneers of the State and the founders of Congregationalism in South Australia—young people who retained their loyalty to the church of their fathers and who devoted themselves to its service. In this district I had the same experience that Dr. Thomas Wood describes in *Cobbers*:

> After driving through desolation we stayed at a house that was gracious and beautiful, happy with books and prints and old silver and rich with panelling.

Here too I found a German Colony, dating back to 1848, and a Lutheran Church. In fact at the State School prize-giving I had so much talk with German-speaking people that almost involuntarily I began my speech in German. It was impressive and thought-provoking to find German and British people living side by side, each preserving their language, traditions, forms of religious thought and worship, and yet maintaining friendly relations with each other. Excluding the Lutheran Church, there was no other church for many miles, and the Congregational Church was the social and religious centre of the whole district. That it may continue to be so is my fervent hope. But a good deal depends upon the minister. In this case the quality was first class.

This leads me to say a few words about country ministers. I met a good many, and the more I saw of them the more I admired them. In South Australia for several years a Ministers' Retreat is held annually on Mt. Lofty. This has some interesting features. It brings the country and town ministers together for prayer and fellowship, in most delightful surroundings, with cool breezes which are so refreshing after the intense heat of the plains below, and with glorious woodland and mountain scenery. Topics for discussion had been arranged, and I was asked to introduce them. But what interested me most was that a young minister recently ordained had been asked twelve months before to prepare half-a-dozen studies of the *Book of Revelation,* by no means a simple or an easy task even for the learned. He accomplished it extraordinarily well. It struck me as an excellent plan to encourage a man in the early critical years of ministerial life and work to preserve the student habit, and above all to continue the systematic study of the Scriptures. While speaking of this I am constrained to mention another relevant incident. As the guest of the Principal of Parkin College I was asked to mark some papers that had been set on General Bible Knowledge. One of these obtained over 200 marks out of a possible 250. Some of the questions embraced ten or twenty contexts. One student got nearly every one right. I have to confess with shame and humiliation that I did not know where half of them were myself ! I felt like Carlyle when he was asked to read from *Job* at family prayers in a Quaker household. He was heard to mutter every now and then, "Good God, I did not know that was here". This student had been a farmer and a local preacher. He had gone about his farm with the Bible in his hand and in his heart. He knew it from the beginning to the end, loved it, and possessed it. May he never lose that priceless possession. He had licked men just on the point of taking Divinity degrees and richly deserved the *Hastings Bible Dictionary* which was the prize.

After nearly fifty years in the ministry and particularly after my Australian tour, my conclusion is that there are four qualities that are essential to make a good minister: horse sense, personality, love of men, and love of the Bible. Whatever else we acquire, if we lose these, we deserve to be damned, and we certainly shall be. As regards horse sense, I must tell a story of a country minister in New South Wales. He was visiting one of his churches in a district very much dominated by a well-to-do farmer, who was definitely hostile to religion of any kind. It was in the harvest season, and an engine that controlled the farming operations had broken down. To obtain the spare part from Sydney meant a week's delay and a fairly liberal amount of profane and sanguinary swearing. Luckily the minister had served an apprenticeship as as engineer's fitter. He sneaked into the shed and in a couple of hours put the engine

right. The effect on the farmer was similar to the effect of Shadrach, Meshach, and Abed-nego's deliverance on Nebuchadnezzar. I don't say that he threatened to turn every man's house into a dunghill if he did not go to the church, but he started going himself and used all his influence to persuade other people to do so. I am quite sure St. Augustine would appreciate this story, and even Aristotle would find in it an illustration of his maxim that "the end of a doubt is not an argument but an action".

But lest my readers should suppose that I was not on the look out for the evidence of technical scholarship, let me mention another interesting contact I had with a country minister, this time in a remote district of Tasmania. I fear it is possible that when I paid my call there was at the back of my head the consciousness that I came from a place whose motto is *Dominus illuminatio mea* and that my special mission was therefore to be the channel for the conveyance of the "illuminatio" where it was likely to be most needed. But I had no sooner cast an observing and critical eye over the shelves of this minister's library than I realized that in all probability I was the person about to be illuminated. An hour's conversation proved this to be the case. I found a well-informed and alert mind thoroughly familiar with the present position of Old and New Testament scholarship and eager to discuss their problems in a technical sense. The student habit had been retained in this case for half a century in spite of all the claims of a wide district and the pastoral oversight of several small and scattered churches. The keen intellectual interest and the evangelical fervour and enthusiasm this man was putting into his job aroused my greatest admiration. When he rattled me down to the boat in his old car, there was a "possessed" woman standing on the beach dressed in scarlet, with dishevelled hair and wild eyes. As the ship moved away I could hear her strident voice shouting "Glory, Hallelujah". I felt like joining her, at least so far as to praise God for the devoted men who often amid great discouragements and great loneliness, yet with high courage and heroic faith, continue to serve Christ and His Church in the remote places of the earth.

The question, continually and impressively coming up during my tour in Australia and during my all-too-brief visit to New Zealand, was as to how far our Congregational organization, methods, and system of government are adapted to the social and geographical conditions of these lands. I found almost everywhere that responsible people, both ministers and laymen, were considering and discussing this. To plant a young man fresh from college in some remote spot where he is many miles from his nearest neighbour and where it takes the best part of a day and perhaps a night to get anywhere, is almost cruel. Think, for the moment, of the effects on wide areas of those periodic bush fires which were so

disastrous and so fatal last summer. You need to see them to realize what they really mean. I ran into one in the South of Tasmania, when the hedge and the trees on the lee side of the road to Port Arthur were like a roaring furnace. But this was mild compared with those in New South Wales and Victoria. I motored through one beautiful district with comfortable homesteads and out-houses, well stocked with cattle and well planted with fruit trees. I passed through the same area again eight weeks later and found a charred and blackened ruin. Everything had gone: homes, furniture, cattle, poultry, fruit trees, fences; only a few pieces of twisted and half-melted galvanized iron were left. One director of a Timber Company told me that half a million fir trees went up in seven minutes. I was told that the fires sometimes progress at the rate of fifty miles an hour. What earthly chance have the inhabitants?

Then think of the effects of prolonged drought. A large farmer in South Australia was compelled to leave his homestead and to leave ten thousand sheep to perish with hunger and thirst. If anyone wants a realistic account of this let him read *The Cattle King* and *Lasseter's Last Ride* by Ion L. Idriess, moving records of hardship and struggle, of starvation and death, endured with heroic fortitude.

Ministers and churches cannot be left to face conditions like those to which I have referred. Of course they are not left. I have myself seen dray-loads of corn collected by the ministers and provided by the members of a Congregational Church and sent with love and sympathy to sufferers in the affected areas. The State Congregational Unions do their utmost to help the country churches and strain their financial resources so as to make the grants as large and as liberal as possible. But a theoretical Independency of the old type is impossible in these vast countries, however logical and consistent, primitive and apostolic, it may be. Such connexional churches as the Methodist and the Presbyterian seem to be more adapted to these conditions and are more likely to survive them than we are. Considerations of this kind do make more "aktuell" the discussions that have been going on in our churches in Australia and New Zealand for some years for a union between the Congregational and Methodist Churches. An important stage was reached in 1936 when a formal statement was prepared by a Joint Committee representing the Methodist General Conference and the Congregational Union of Australia and New Zealand. A constitution was drawn up for a United Church (Methodist-Congregational) of Australasia which was to include Mission Churches in the South Seas within the sphere of its operations and influence. It will be impossible for me to go into this matter in any detail. I will only indicate the present position by quoting the words used by the

Rev. A. P. Campbell in his Chairman's address at the Meetings of the Congregational Union of Australia and New Zealand in 1939:

> The recent proposals that the Methodist Churches and ourselves should consider an organic union has not met with any practical encouragement. And any immediate renewal of the negotiations is unlikely for the reason that a triple union which would include the Presbyterian Church is more desirable amongst the Methodists than a dual union. But the Presbyterian Church does not appear to favour any immediate renewal of the discussions of a triple union. . . . Before negotiations for union are resumed there must be clearer evidence than is at present available in all of us of a will to unite.

There is of course an immediate call for common action in the great enterprise of building up a Christian Commonwealth, and there already exists a great deal of co-operation in ministerial education.

This leads me to conclude with a few words on our Congregational Colleges in Australia. As already mentioned, I had the honour of being invited to give the Bevan Lectures in Parkin College in Adelaide and the Livingstone Lectures in Camden College in Sydney. These gave me valuable contacts with the staffs and the students, and I enjoyed a most kind hospitality. Unhappily on my first visit to Melbourne I found the Principal of the Independent College of Victoria, the Rev. J. S. Griffith, seriously ill, and I was only allowed to see him for a few minutes. His illness cast a shadow over the Assembly of the Congregational Union of Victoria in May, and on the last day of the meeting he passed away. Principal Griffith exerted a far-reaching influence throughout Australia. No man was more revered and loved by young and old. His wise leadership, his saintly character, and his deep learning have left a permanent impress on the Congregational churches of the Commonwealth. In the field of New Testament Scholarship he was the outstanding figure, respected and honoured by all the Churches.

The Australian Universities have no Theological Faculties and therefore confer no Divinity degrees. But the Melbourne College of Divinity has been given power to confer these, together with Diplomas and Licentiateships in Divinity. Principal Griffith took a leading part in the foundation and the organization of this College and was one of the examiners. It owes a lasting debt to his ability and his devotion.

Camden College in Sydney had as its Principal for many years Dr. Thatcher, an old friend of mine from Oxford days. He has held and still holds the foremost place in the University of Sydney, and indeed in the Commonwealth, in Old Testament and Semitic studies. His *Arabic Grammar* is still one of the best for the beginner in the study of that language. The number of students is not large, but they make up in quality for what they lack

in quantity. In the present Principal, the Rev. R. P. Reynolds, the men are finding a true friend and brother, a scholar of eminence with a long and successful experience in the active ministry behind him.

Parkin College in Adelaide has the advantage of having as its Principal the Rev. E. S. Kiek, a brilliant Oxford man and an expert in Church History. I enjoyed his hospitality for a fortnight and was astonished at his extraordinary energy and passion for work. His wife, the Rev. Winifred Kiek, M.A., B.D., the accredited minister of an Adelaide Church and a very good scholar, in addition to all her other activities controls the domestic side of the College. A fair proportion of the students of these Colleges take Arts degrees in one or other of the Australian Universities. The training of the students compares very favourably with the best we know in this country. The problem is to secure the right kind of men. In Victoria a splendid piece of work is being done in a training class for lay preachers conducted by the very able Secretary of the Congregational Union, the Rev. Walter Albiston. From this class quite a number of men have felt the call of the ministry and have passed on to the College and have become most successful ministers. In a recent letter from Principal Kiek he tells me that there are many vacancies and not enough men to fill them, and that a number of vacancies are bound to occur in the near future as the men in charge are well over the retiring age. Grouping of churches is being attempted, but the great distance is making this most difficult.

I do trust that in this article I have succeeded in conveying the impression of a live and vigorous Church in Australia. The numbers are not large, not much more than one per cent of the population, while the Roman Catholic Church embraces more than 22 per cent. But no Church, in proportion to its numbers, has done more in helping to form the moral and spiritual life of the Commonwealth or to enrich its intellectual culture. I left the country with a feeling of intense gratitude for the privilege of visiting our churches there, and with a glow of spiritual excitement at their splendid achievements and devoted services for the cause of Christ. It may be some time before personal contacts of the kind which I enjoyed may be possible for people from this country. But when the way is once more opened, I hope that many more of our people will find their way to this spacious and wonderful continent with its unlimited possibilities and its warm, generous, and noble hearts.

DR. FORSYTH'S VIEW OF THE ATONEMENT.

By Dr. T. Hywel Hughes.

The publication of a new edition of P. T. Forsyth's *The Work of Christ* is an event of considerable importance to the religious and theological world. It not only gives added proof of the re-awakened interest in Forsyth's teaching, it witnesses also to the truth of the position stated in the Report of the Oxford Conference on Life and Work that the greatest need of the religious world is a return to theology, to think and articulate anew the basic assumptions and abiding principles of the Christian Faith. It is probably some dim sense of this need that has been operative in reviving interest in the teaching of one of the profoundest and most creative minds of the last generation in the realm of theology, and making men examine more fully the positions he advocated and the contribution he made. It is clear also that the Barthian emphasis on the Reformation Theology has had an influence in the same direction, for there are obvious similarities, and even close affinities, between some aspects of the Barthian view and the views expressed by Forsyth twenty-five years before. Our emphasis on the likenesses and affinities, however, must not blind us to the deep and radical differences, differences that lift the contribution of the earlier thinker above some of the most baffling and irreconcilable difficulties of the Barthian position. A good dose of Forsyth's strong and massive treatment of the central theme of the Gospel can do nothing but good at this time.

It is greatly to be regretted that Forsyth's own day did not appreciate his work more fully, and that the intervening period of theological thought has been so largely deprived of the inspiration and guidance which he was able to offer[1]. Probably Forsyth himself was mainly responsible for this. He made his style unusually and unnecessarily difficult. Capable of a magnificent style, and rising at times to the heights of inspired diction—as he does, for instance, in some of the sermons in *Missions in Church and State*—he became involved in cumbersome phrases, in frequent repetitions,

1 Mr. Markus Barth's article in the October number shows how great a "discovery" Forsyth can be to one who does not know him and who is prepared to dig deeply into his thought. We may note, also, the surprise with which the young theologian views the lack of appreciation of Forsyth's work in this country, as well as the comparative ineffectiveness of his influence on this generation. His insistence on Forsyth as a theologian for the practical man is a little more doubtful, for Forsyth's fertile mind and his manifold suggestiveness demand an alert and penetrating intellectual power. The reader must exercise a little more than merely the practical aspect of his thought. Mr. Barth is right, however, in maintaining that, when thoroughly understood, Forsyth stimulates men to activity and practical effort.

in paradoxes and antinomies; he coins words and piles up metaphors until one's interest flags and the strain on attention becomes too great. Many, for this reason, gave up reading him. I did so myself in the early days. But I am glad that I *forced* myself to tackle him again, then to find in him, in spite of his style, a master mind, dealing always with great issues, scorning the superficial and flippant solution of great problems and pushing his way to the centre of truth. Forsyth was always asking big questions and as persistently offering big answers to these questions. It is doubtful whether in this land there was any bigger mind than his in his generation—no one made a more vital and germinating contribution to the outstanding problems of the Christian Faith. Canon J. K. Mozley has paid a great tribute to his work from the Anglican side[2]. This revival of interest, and the new edition of one of his outstanding works, are to be taken, in a sense, as the belated tribute of his fellow Free Churchmen to the genius and sincerity of a great Christian thinker and teacher.

It is impossible in a short article to do justice to the many-sided contribution Forsyth has made to the doctrine of the Atonement. All that can be done is to touch, and that briefly, on the outstanding points, leaving out many important and vital aspects of his thought[3]. It is to be regretted that he did not give us a systematic treatment of the Atonement. The only systematic treatise he published was his *Person and Place of Christ,* one of the most massive and weighty contributions to theological thought made in this country for many generations. This enables us to see what he might have done, had he worked out his views on the Work of Christ. As it is, his two main works on the Atonement—*The Cruciality of the Cross* (1909) and *The Work of Christ* (1910)—are more or less incidental, lectures given to ministers and largely *ex tempore*. He had published an article on the Atonement in 1900 in the *Christian World*[4], in which his distinctive principles found utterance. It was, however, his great sermon on "Holy Father" that marked the more developed phases of his thought, and from that time forward the Atonement was central to all his thinking, and is indeed the inspiring motive of every book he published.

I.

We begin our examination of his theory by stating briefly some of his basic principles. The following fundamental positions come out clearly in his works. (*a*) The Cross of Christ and what He accomplished thereon is determinative of Christianity in all its aspects, which can only be understood in the light of the Cross and

2 Reprinted in his volume, *The Heart of the Gospel.*

3 I have tried to deal fully with his view in a volume now in the hands of the publishers.

4 Reprinted in *The Atonement in Modern Religious Thought.*

made effective through the power that springs from Christ's death on the Cross. Thus we find him insisting that the Cross determines our view of the Person of Christ; of His authority; of His teaching; of the Church and of the Bible; of the Holy Spirit; as well as of Creation and of History.

(*b*) Not only so, but the Cross is determinative of moral reality and of the moral universe. On it something was done that changed the ethical foundations of the world, making it "a forgiven world". In this way Calvary was the watershed of the ages, the crisis that changed history, giving it its direction, securing ultimately the fulfilment of God's purpose, and attaining to the goal of a redeemed humanity. So central is it that if we take the Cross out of the moral universe it becomes a chimera, history becomes an enigma, and progress irrational. So he maintains that God in the Cross "revolutionized the eternal foundation of the moral world" (*C.*, 212)[5].

(*c*) This was so because on the Cross God was in action. It was His deed, His characteristic deed, the expression of His inmost nature as self-giving, holy love. Again and again Forsyth insists that "revelation" as such was not enough. This was the basic weakness of all the Moral Influence Theories. More was needed to redeem the world than a display or a revelation *per se*. It needed an act of God, and in a sense, the supreme act of God. There is a revelation in the Cross, but a revelation of God in action. In reality all God's revelation is action, not merely the expression of truth, but the outgoing of holy energy. This was supremely so in the Cross of Christ, and although we may legitimately speak of it as a revelation of God, it was the activity enshrined in the revelation that made the Cross what it was, and what it still is in the moral and spiritual world. So strongly does Forsyth insist that it was God who was active on the Cross that he does not hesitate to speak of God suffering, and even of God dying. (*W.*, 25, *C.*, 27, 69, *P.P.*, 366). So he sails very near the rocks of Patripassianism. He knows this, but makes no apology for it; on the whole, he rejoices in it, for he sees no incongruity, and certainly no outrage to Christian truth, in saying that God is a suffering God, and that on the Cross Christ was God in pain, in travail for a redeemed world and a forgiven humanity. Another aspect of this position is his insistence that the "whole of God" was operative, that the problem of redemption involved "the whole holy God". Everything that was in God, all personal aspects of His being—and, I presume Forsyth would say, if there be anything supra-personal in Him,

[5] Note the following abbreviations: *W., The Work of Christ; C., The Cruciality of the Cross; Per., The Person and Place of Christ; P.P., Positive Preaching and the Modern Mind; J.G., The Justification of God.* The pages are those of the older editions.

this also—everything is implicated in the supreme action of God on the Cross, in His effort to conquer sin and redeem the world.

(*d*) When we press him further, however, we find that the element of God's being most profoundly involved is His holiness. Forsyth, as all who read his books know, is fond of speaking of Holy Love in the Cross, but in reality it is holiness that is basic and determinative. He leaves us in no doubt on this point, for his statements are definite and conclusive. Here are a few of them:

> All begins in holiness, everything begins and ends in our Christian theology with the holiness of God (*W.*, 78).
>
> Holiness is not an attribute of God, it is the whole of God Himself as holy (*W.*, 118).
>
> The holiness of God is the sum of all His action in relation to the world (*W.*, 125).
>
> It is holiness that makes God God and prescribes His acts (*J.G.*, 134).

Another aspect of this supremacy of holiness is seen in the fact that it is the basis of the moral universe; it gives its sanction to the moral law (*P.P.*, 351); it is

> an eternal moral power which must do and do till it sees itself everywhere (*P.P.*, 350),

and

> the great end of the universe is the self-realization of the holy (*J.G.*, 75).

Now this emphasis on holiness as basic, in spite of the fact that he speaks of it as "Holy Love", tends to cast a shadow on divine love and Fatherhood.

> Any conception that exalts God's Fatherhood at the expense of His holiness unsettles the moral throne of the universe (*P.P.*, 354).
>
> It is the holiness of God's love that is the eternal, stable, unchangeable element in it (*W.*, 136).

So

> the Christian message is not simply love [nor is] the great word of the Gospel "God is Love" (*J.G.*, 176, 227).

Moreover,

> the holiness of God gives the law to His love (*C.*, 72),

and so

> it is not enough to have in the Cross a demonstration of God's love (*W.*, 170).

It is clear thus that the holiness of God is the active energy in the Cross, and this is placed beyond doubt by the two aspects of the work done on the Cross. In the first place the Cross is God's judgment on sin, and on the world in its sin, and that which judges is the holiness of God's being. Further

> Christ's death was atoning, not simply because it was a sacrifice unto death, but because it was a sacrifice unto holy and radical judgment. There was something more than being obedient unto death. The core is Christ's being obedient unto judgment, unto the kind of death prescribed by God (*W.*, 135).

On the Cross, then, God passed final judgment on sin and this by way of energetic action against it. This brings us to the second aspect: the Cross is God's victory over sin and all the evil forces of the world; it is Christ's triumph over the Satanic powers. So

> Christ's moral and spiritual victory was so deep and thorough that it gave Him power to subdue men, it was the energy and victory of His moral personality, not due to His rank, but to His will (*W.*, 130, 168, 183);
>
> His crowning victory on the Cross was the victory in principle of the whole race in Him (*W.*, 185);
>
> He creates our holiness because of His complete victory over the evil power in a life-experience of moral conflict (*W.*, 213).

Many other passages could be quoted.

We need not dwell on this except to say that Forsyth lays great stress on the Cross as a victory; here he is near the heart of the Gospel and of the classic theory of the early Church, as Dr. Gustav Aulén has shown in *Christus Victor*. It is not unlikely that the modern return to this conception in this land is due to the influence of Forsyth's teaching. We might summarize his position thus: Christ's death was the death of sin, a satisfaction to God's loving judgment, and creative of a new humanity in the heart of the old (*W.*, 223);

> He subdued Satan, rejoiced the Father, and set up in humanity the Kingdom, all in one supreme and consummate act of His own (*W.*, 224).

II.

If now we ask "What gives the Cross its power?", Forsyth answers that it is the fact that God, all of God, is operative in it. All the forces of holiness and love in God join in a supreme conflict with the forces of evil on the Cross, and they triumph, and this victory is ours through the solidarity of Christ with the race. It is God's victory, but in Christ it becomes ours; or rather it becomes humanity's victory, for Forsyth insists that Christ did not die to save individuals, He dies to save the race. The world is now a forgiven world, and each individual has only to claim forgiveness to himself by faith in, and union with, Christ.

If, however, we press the question further and ask why the death of Christ, rather than any other event, has this power, we come near the heart of Forsyth's view. The efficacy and power of

Christ's death lie in His obedience, His complete self-dedication to the will of God. This act was so tremendous that it changed the whole balance of the moral world, altered the trend of moral forces, and gave a new direction to life and history. Christ's obedience was more than being obedient unto death. The core of it was His being obedient unto judgment. Christ's acquiescence in the divine will and judgment was so decisive a moral act that it revolutionized the foundations of the moral universe (see also *W.*, 135), and changed the currents of the moral world. Herein lie the secret and the power of His death, for it was done, in Christ, for, and by, the race. So we find Forsyth saying:

> What Christ presented to God for His complete joy and satisfaction was a perfect racial obedience. It was not the perfect obedience of a saintly unit of the race. It was a racial holiness (*W.*, 129).

It was not the suffering of Christ as such that atoned, but what He did in submitting to suffering; His suffering was so divine a thing because he freely transmuted it into a great act of obedience. It was suffering accepted and transfigured by holy obedience. The suffering was a sacrifice to God's holiness, and the atoning thing was not its amount or its acuteness, but its obedience, its sanctity (*W.*, 157).

Forsyth in his various works speaks of the Atonement in many different ways. He dwells on it as a Sacrifice fulfilling the essential spiritual meaning of the Old Testament sacrifices. He speaks of it as a penal offering, though he refuses to regard Christ's death as a punishment. Again, he frequently refers to it as a satisfaction made to God; as a representative act in which the race suffers and triumphs; and even as a substitution. But it is as a reconciliation that he understands it in the main, a reconciliation achieved by the victory of Christ over sin and all the evil forces of the world. This reconciliation is manifested in forgiveness and a restored harmony with God. It will be seen, thus, that Forsyth ranges himself strongly on the side of those who hold to an objective atonement. Dale, in his sermons on the Atonement (in *Christian Doctrine*), insists that there are, in the main, only two possible theories—one, the subjective view, emphasizing what man can do for God to secure forgiveness, and the other, the objective, emphasizing what God does for man; and he comes down without any element of doubt on the objective side. So does Forsyth, but it is well to note that for him it is objective in several aspects. Thus, it is an act of God which involves His suffering; it means something and costs something to Him. Again, as Christ's obedience it yields satisfaction to God. Forsyth says, again and again, that Christ's death satisfied God and gave Him joy. Moreover, as an act that demanded all God's being, it is objective in the sense that all the

divine energies are implicated and active in the process, and that it necessitated the outgoing of God's very self in a life and death grapple with sin and all its powers. So we find him rejecting the views of Abelard, Socinus, Bushnell, and Moberly, as well as the most austere aspects of the views of the Reformers, and all subjective and modern liberal views.

It remains for us to state that although Forsyth often declares that the reconciliation achieved by Christ is to be appropriated by faith, he comes, at last, to rest in the view that it becomes ours by living union with Christ.

III.

What can we say briefly by way of criticism? We have to acknowledge that his treatment of the subject is remarkable for its breadth of reference, for its depth of grasp, and for the solemn and dignified greatness of its sweep and power. Though one hesitates to criticize so great a treatment or to find fault with so able a master, yet I feel that there are some things in his view that do not satisfy, and as I try to discover what these are, the following points become clear.

(*a*) First I would say that the general attitude is one that is closer to the Old Testament than to the New. Canon Mozley has remarked that there is something hard and severe in Forsyth's treatment, and that it lacks the element of beauty. This criticism is just. There is something unlovely in the extreme severity of his views, and the face of Forsyth's God is more like that of the Yahweh of the Old Testament in His severe aspects than that of the Father-God of Jesus. It is to be noted that even the God of Paul is less kindly and gracious than the God of Jesus, and that this is due to his Jewish outlook. Forsyth's hard view comes out in his insistence on the "wrath", the "anger" and the "enmity" of God, more especially as we find this in the addendum to *The Work of Christ*. It is of interest also to note that Barth takes much the same attitude.

(*b*) Again, I cannot get away from the feeling that there is a dualism at the heart of Forsyth's thought. Though he strongly objects to the Reformers' view of a conflict between the justice and the love of God, his own view, if pressed to its utmost, becomes perilously near a conflict between holiness and love. This comes out in his statement that God reconciles Himself, and in another passage that God made an offering to God. There was thus something that needed to be reconciled in the nature of God before He could reconcile men to Himself. Such phrases as we have quoted lead to a cleavage in the being of God akin to that which Forsyth rejects in the case of the Reformers.

(*c*) Again, Forsyth in many passages speaks of the death of Christ as "penal", though it is not a punishment for His own sin. It is difficult to sustain this distinction to the last point. If the death of Christ meant to Him all that it means to sinful men, and if He tasted all the effects of sin on the race, it is not easy to see how He could do so unless He knew something of the punishment of sin. And if this is so, we are faced with the grave difficulty of knowing how a sinless being can really experience all the punishment of sin, including that of a guilty conscience. There seems to me no way out except by giving up the penal idea altogether in relation to Christ's death, though Dr. Vincent Taylor and Canon Mozley endorse the penal view.

(*d*) Finally, as already hinted, Forsyth's insistence on holiness obscures the love of God. This is one aspect of his thought in which he is nearer the Old Testament than the New. It is certainly a false emphasis as far as the New Testament is concerned, for though Forsyth says that the word of the Gospel is not "God is Love", it is really so in the New Testament, for there is no doubt that there love and not holiness is the basic element in God. Two questions may be asked here pertinent to the position. First, does not holiness keep at a distance rather than win, separate men from the holy rather than draw them to it? Is it not, as Otto suggests, productive of "otherness" and "awesomeness"? It terrifies and does not appeal. Secondly, is holiness creative? Can it kindle or inspire? Love alone can do this, as it alone can unite us in the union with Christ in which is life. Forsyth objects to love "because it is too stationary, too little energetic" (*J.G.*, 227). But this is surely to misinterpret and misunderstand love, for it is really transforming and creative energy, and only on its basis can we explain the Creation at all. We may certainly say that love is *the* creative force of the world and not holiness, and if man is to be made a new creation by Christ, it is by love and love alone that this is possible. The God of Forsyth seems to be more concerned with Himself, with His holiness, His judgment, His satisfaction, than with the sinner, whereas in the Gospel the supreme object of interest is not law, judgment, not even sin, but the sinner.

THE PROTESTANT CHURCHES OF THE CONTINENT.

By the Rev. A. E. Garvie, M.A., D.D., D.Th.

Insularity of thought in Great Britain is as much an anachronism as is isolation in policy. In the headlines of our papers the names of all the countries of Europe appear from day to day. Many Christian people even know more of the economics and the politics of the Continent than of its religion. Though the authority of the Churches may have been lowered and their influence lessened, yet they cannot be ignored as factors in the making or the marring of the common history of Europe. Protestantism was more weakened by the World War and its consequences than was Roman Catholicism, for its divisions made it less able to resist adverse influences. The economic conditions in most countries have reduced many of the churches to abject poverty. The political changes have exposed some to persecution by the State. Secularism and paganism have become more clamantly, and in some cases more violently, aggressive in their assaults on Christian conviction and character. Christianity in Europe presents three types, Roman Catholicism, Orthodoxy, and Protestantism; and in surveying the Protestant Churches we cannot ignore their rivals and often opponents or even persecutors. The Reformation gained a very slight hold in the Latin and the Slav countries, but a firm grip on Holland and the Scandinavian countries; even in Germany, which has claimed to be the land of the Reformation, a third of the population remained Roman Catholic, and the recent political changes have probably raised the proportion to a half. The British Commonwealth and the United States of America, with the Scandinavian countries and Holland, are the stronghold of Protestantism.

I.

"Orthodoxy" is dominant, and in some instances intolerant, in the *Balkan* countries. The Orthodox Churches have been retarded in their development by the Turkish tyranny to which for centuries they were subjected, and are still weakened by their national antagonisms, although there is a promising movement towards recognizing and demonstrating their unity. British and American missions have gained converts, and there are in all of the countries Protestant Churches still needing assistance from abroad. *Rumania* calls for special mention. The Peace Treaties of 1919 transferred German (Saxon) and Magyar Protestant communities to the alien rule of this Orthodox country, cutting them off from their mother-

churches in Hungary, subjecting them to poverty, and exposing them to frequent persecution, which for the time at least has abated. There are there also a number of Baptist Churches, which too have suffered at the hands of the State; but they have had American and British support, which has saved them from suppression. In *Russia* ("Holy Russia"), Tzardom and Orthodoxy were bound together. Since the Revolution of 1917, while worship is nominally tolerated, religious propaganda and education are forbidden. Only about a third of the Orthodox churches have remained; the central organization is broken up; the priests are subjected to hardships of many kinds; no training of priests is allowed; and no Bibles can be circulated. The repression extends to all religions, Moslem, Jewish, and Christian. No Lutheran or Reformed pastors are now exercising their functions: some have been killed, some imprisoned, some sent to Siberia. Thousands of exiles are scattered throughout Europe, and are being helped to maintain their worship, education of children, and training of priests.

II.

In the history of European civilization and culture, morals and religion, the Orthodox churches have been of small influence. The main current of Christendom flowed in the Medieval Western Church, which for centuries held sway over the souls of men. Against this tyranny in faith, worship, and life the Reformation was a revolt.

(1) It had singular success in the *Scandinavian* countries, which are almost entirely Lutheran. So assured is the position of Protestantism, and so adequate its resources, that no further record need be given. In *Holland* the Reformed or Calvinistic Protestantism is dominant, but there remains a considerable Roman Catholic minority, which exercises a good deal of political influence. We remember with admiration the heroic struggle of the Low Countries for religious and then political freedom against the fanatical, ruthless Roman Catholic Spanish tyranny.

(2) In *Belgium* Protestantism is small in numbers, poor in resources, weakened by division; and yet zealous in home evangelization and in foreign missions. Sacrificial as is the giving of its people, it needs help from abroad. John Calvin, the greatest constructive theologian of the Reformation, was a Frenchman, but from Geneva his influence reached many other lands. The Protestant cause suffered one of its most tragic defeats in *France,* in the Huguenot persecution, when many of its best citizens were driven into exile, greatly to the gain of the lands which became their asylum. To-day the Protestant "remnant" is alive, alert, and active, exercising an influence far beyond its numbers in religious

life, theological thought, social reform, and public affairs. It has recently improved its position by a reunion of several of its divided sections; but its burdens are beyond its powers, and it needs our help.

(3) Spain, Portugal, and Italy were scarcely touched by the Reformation, and have remained almost entirely Roman Catholic. (*a*) In *Spain* Protestantism was subjected to many hampering restrictions until the Revolution. In all there are about 6,000 Protestants, who are distributed among a number of sects, and so its influence is weakened. When freedom of religion was guaranteed by the Republican Government, one stipulation was laid down, that there should be only one Protestant organization, with which the Government might deal; and an alliance was formed. In the Asturias mountains in North-West Spain are seven Congregational churches, founded by American workers. Just before the Civil War their financial distress was relieved by a joint effort of British and Continental Protestant churches. During the Civil War there was toleration in the regions under the control of the Republican Government; but not where General Franco held the reins of authority. An assurance was given by his representative in Great Britain, the Duke of Alba, that there would be religious freedom; but General Franco himself is fanatically Catholic and has expressed the intention to rebuild the country on the foundation of Roman Catholicism. A number of refugee Protestants are being supported in a camp in Southern France. Thirty-five Protestant pastors are said to have fled the country, and to be waiting for an assurance that they may return in safety. In Madrid, during the siege, the religious and educational work of Dr. Fliedner was being carried on in a building with every window shattered, and flight to cellars in the frequent aeroplane bombardments. The flourishing cause in Barcelona was still going on for some time after its fall to the Nationalist troops. Although preaching in private is allowed, all public propaganda is forbidden, and the schools have been closed. The future of Protestantism in Spain is perilous and precarious, as Spanish Roman Catholicism has been of an exceptionally bigoted type.

(*b*) In *Portugal,* a stronghold of Roman Catholicism, the work of evangelization began about the middle of last century, and has since gone on steadily, despite persecution. The Lusitanian Church, as it is called, has had a bias towards the episcopal form of church government, but has never had a bishop of its own, and depends for the discharge of any episcopal functions on the Church of Ireland.

(*c*) In *Italy* there has been a good deal of British and American missionary enterprise which is now hindered by the Fascist regime.

It has a native church, the Waldensian, on which the evangelization of the country mainly depends. The Waldensian was an Evangelical sect before the Reformation. It traces its origin to Waldus, a citizen of Lyons, who about 1170 "distributed his goods to the poor and founded a society for preaching the Gospel among the poor". At first tolerated by the Church, and then banned, the movement severed itself from Rome, and spread widely in Spain, Italy, France, and Germany, and even as far as the Netherlands and England. Suppressed elsewhere, the Waldensians found a refuge in Piedmont, where, despite ruthless persecution, the Church has survived till this day. Last year this Church celebrated the ninetieth anniversary of the grant of freedom of worship; and since 1848 its legal status has been raised from a "tolerated" to an "admitted" sect. It is still tolerated, but as that depends on the will of the Duce its position is very uncertain. One writer declares "the very existence of our little church is perhaps even more dark and threatening than in ancient days". It bears a heart-breaking financial strain in carrying on its evangelizing work throughout Italy. The Fascist conception of education to militarize youth from the sixth year is endangering its educational work, which may be stopped at any moment.

III.

(1) In Bohemia too, a part of the now dismembered Czecho-Slovak nation, the population of which is for the most part Slav (Czech), there was a pre-Reformation evangelical movement. (*a*) Even although the population is predominantly Roman Catholic, the Protestants form an influential minority, and the reformer Huss remains a national hero. When some years ago there were Huss celebrations, the Government identified itself with them, despite the remonstrances of Rome, which were disregarded. Not only was Huss himself a martyr, but the movement he initiated was suppressed with ruthless severity by the Hapsburg rulers of Austria; but Protestantism has the support of the intensely national sentiment of the Czechs.

(*b*) Even if the Munich agreement was the only possible alternative to a World War, the relief it brought must be mingled with sorrow and shame at the price paid, the abandonment, if not betrayal, of a weaker by two stronger nations; and the sequel—the enslavement of one of the most promising of the new nations by a heartless tyranny—must increase the distress every sensitive heart must feel. The large sums collected in Great Britain and in other lands for the relief of the misery and suffering consequent on the dismemberment which was carried out with wanton brutality shewed a sense of responsibility to make such reparation for the wrong inflicted as was possible. The Churches in Britain too raised

a fund to enable the Churches in Czecho-Slovakia to repair their losses through transfer to alien rule of some of the Czech churches, and the compulsory withdrawal of a number of pastors from their charges there. How far this work of restoration is being hindered by the unwarranted interference of German officials it is impossible to say, as anything like private correspondence is dangerous under a strict censorship. The Evangelical Church of Czech Brethren is Reformed or Calvinistic; in Slovakia there is a Lutheran Church of larger membership than the Reformed. The leaders of these Churches are bearing their cruel experiences with dignity and courage, sustained by an invincible faith in God, and a confident hope of the restoration of their nation to liberty and independence. A heroic page, comparable with many in its noble history, religious and national, is being written.

(2) In the Peace treaties of 1919 *Poland,* a favourite of France, got more territory than it was entitled by history, language, or economic conditions to obtain; and it has, regardless of the terms of the Minority Treaty, and indeed in defiance of it, treated its minorities very badly. (*a*) The Ukrainians in South-West Poland are a distinct people with a different language, a consciousness of their national unity, and a desire for national independence. But they had "no friends at court" when the partition of the Austro-Hungarian Empire took place, and so the Ruthenes went to Czecho-Slovakia and the Ukrainians of Galicia to Poland, and one part of Russian Ukraine was seized by Rumania, while another part remained within Russia. I confine myself here to the Ukrainians in Poland. Many Ukrainians had emigrated to America, and came under Protestant Evangelical influences, and some of them returned when after the peace the hope of greater liberty dawned. A soldier in a prison camp got a New Testament and on his return began to read it to his neighbours. At several centres a religious revival, influenced in some measure by nationalist sentiment against Roman Catholicism as the close ally of the oppressive Polish Government, sprang up, and has widely spread. A number of American sects have invaded the region, and are introducing confusion and controversy. There seemed to be at one time even the danger of friction between the Polish Lutheran and Reformed Churches, which are both represented, but this has been averted. The work of the Reformed Church is being wisely directed by Superintendent Basil Kusiv, a Ukrainian educated in the United States. Propaganda was hampered by the Government, which insisted that preaching could take place only in such buildings as were approved, and in many places there was no money available to build them. A translation of the whole Bible into Ukrainian is being printed. The movement spread to Volhynia, the eastermost part of Poland. Thus on the

very borders of Russia evangelists were being prepared whenever the door opened by God's providence. The annexation of this region by Russia has brought this promising movement into jeopardy, as the Anti-God movement has already been begun, and prison or death may befall the faithful witnesses. In the Ukraine also a much more severe oppression was being exercised by the Polish Government, encouraged by the Roman Catholic hierarchy, to force into the Roman Church, with membership in which Polish patriotism is identified, either the Orthodox, or the Uniate, a Church which is Orthodox in character although in submission to the Papacy, and was under Russian rule favoured by the Vatican.

(*b*) Poland proper is predominantly, and one may say, fanatically Roman Catholic. The Protestant movement was widely welcomed, and it seemed that the Reformation might win a triumph. But the Socinian heresy invaded Protestantism, and weakened it, so that it is now represented by a small minority, including not only Poles, but Germans, Swiss, French, Italian, and a few British. In Poland there was being witnessed the lamentable spectacle of dissensions within Protestantism from political motives. When these parts which were assigned to Germany at the partition of Poland early last century were restored, there was in this territory a large German Protestant Church, part of the Evangelical Church of Prussia, in which Lutherans and Reformed had been brought under one ecclesiastical rule. Not only was the Government oppressive of the German minority, but Polish Protestantism, strongly nationalist in sentiment, lent itself to be a tool of the policy of the Government, and sought in all ways possible to subject the German Protestants to an ecclesiastical domination distinctively and aggressively Polish. It must be admitted that religious minorities are also often political, and that Germans transferred to Polish rule only acquiesced in it grudgingly, and remained attached in sentiment to their fatherland. But force can never beget loyalty as rulers often imagine. The German invasion has reversed the position, and the issue is now quite uncertain.

IV.

(1) Although *Austria* under its Hapsburg rulers was fanatically Roman Catholic and sought to suppress Protestantism, yet there remained a small Protestant minority, Lutheran and Reformed. Under the dictatorship of Schuschnigg, one of the methods adopted to suppress Socialism was a law requiring every citizen to be registered as a member of one of the Churches, as many Socialists had severed their connection. Not only did a number who had been Protestant before that severance register themselves as such, but a large number of Roman Catholics of former days signified their

intention to make the religious change. The resources of Protestantism were strained to the uttermost, and help was sought abroad, to allow the necessary provision to be made for this increased membership. No doubt there was the political motive of opposition to the Government, which was Roman Catholic, but there was also the religious, for the Protestant was in many respects, as regards employment for instance, put at a disadvantage. Instruction in Protestant doctrine had to be given; buildings for Protestant worship had to be secured; and a promising religious revival had begun. The Protestants of Austria were mostly in favour of the *Anschluss,* the inclusion of Austria in the Greater Germany. Despite the violent method by which the annexation was effected, the authorities of the Roman Catholic and the Protestant Churches welcomed Herr Hitler's *coup*; so far as can be ascertained the inclinations of the Protestants are still towards National Socialism, and they have shewn no sympathy with the protests of their persecuted brethren in Germany. It is probable that the movement towards the Protestant Churches has now been brought to a standstill.

(2) In *Germany* there is being waged a struggle between Church and State, conscience and violence, that has received some attention in Great Britain. As has just been mentioned, before the *Anschluss* a third of the population was Roman Catholic, probably since nearly a half must be. Yet Germany as the cradle of the Reformation was generally regarded as one of the bulwarks of Protestantism.

(*a*) Luther was the central figure of the Reformation. Fitted as he was by his personal experience of the sufficiency of grace through faith alone for salvation to be the leader of the movement of Reform, he had limitations that hindered as "thorough" a reformation as was needed, and Lutheranism has been, and still is, hurtfully affected by the defects of his qualities. His outlook, except in the one thing needful for the soul, was scholastic, nationalist, conservative, Erastian. He was to the core a German, wanting as little social or political change as possible, holding the Church aloof from the concerns of the wicked world doomed to early destruction, and willing to leave the control of society to the State, and the ordering of the Church to "godly princes". His refusal to come to an understanding with Zwingli on the doctrine of Christ's presence in the Lord's Supper, or at least to an agreement to differ on one article, when there was agreement in fourteen, weakened the Reformation movement by division. Some districts of Germany are Lutheran, some are Reformed or Calvinistic, and in some the State brought under one government in the United Church both Confessions.

These differences have proved a hindrance to as united a

witness in the controversy of to-day as might have more impressed the government. The Churches were dependent on, and under the control of, the States; in 1919 there were 41 territorial Churches, then reduced to 28. Having gained self-government, although in most districts continuing financially dependent on the State, these Churches formed an alliance for common action on matters other than creed, ritual, and polity. This Alliance was officially represented at the Life and Work Conference at Stockholm, 1925, but could not send delegates to the Faith and Order Conference at Lausanne in 1927. As at the Revolution in 1933, by one arbitrary decree all the States in the Empire were united into one "Reich", so in accordance with the dominating principle of Conformity (*Gleichschaltung*), the Alliance was commanded to unite all these Churches into one *Reichskirche* with one *Führer*, the *Reichsbischof*, and one policy, the National Socialist. While all the Churches acquiesced in the one Church and the one Bishop for the Reich, to whom all other Bishops should be subordinate, not all were prepared to carry out the one policy, as for instance, the application of the Aryan clause, which would exclude converted Jews (Hebrew Christians) from ministry and membership in the Church. One party in the Church, the "German Christians", more German than Christian, was prepared to carry out that policy; and by fraud, falsehood, and force gained the control of the existing organization, and the election of an army chaplain, a friend of Herr Hitler, called Müller, as Reichsbischof. He excited suspicion by the tolerance which he shewed to extremely heretical views, and opposition by the arbitrary way in which, with the support of the State, he exercised his authority. On several occasions, the law-courts decided against his action as illegal.

(*c*) The opponents formed themselves into the Confessional Synod to resist the heretical and even paganizing tendencies of the German Christians, and especially of the Reichsbischof Müller, and to preserve the liberty of the Churches to preach the pure Gospel. This was the primary concern, and not what control the State might exercise over the Church, which for most Germans in the Lutheran tradition was not an open question. The Churches under Lutheran bishops were hesitant about pushing the conflict and anxious for compromise, as the National Socialist State professed to be based on "positive Christianity" and to intend to restore the self-government in the Church as soon as the disorders caused by the controversy had been ended. It forbade the Reichsbischof's interference in ecclesiastical affairs, while leaving him his status and emoluments; and appointed a Herr Kerrl, a professing Lutheran, as dictator. He appointed a Committee of Churchmen who had been neutral in the dispute to advise him

and introduce order. When that Committee proceeded to take action against some of the extreme German Christians as disturbers of the Church's peace, it found itself thwarted by the interference of officials of the State, and was forced to resign. Dr. Kerrl got very angry, and shewed his true colours by declaring that the question of the divinity of Christ was a ridiculous matter to dispute about, and that it was for the Führer to define what was, or was not, positive Christianity. Two instances of what is tolerated may be given. The Reichsbischof Müller, who seemed to go from bad to worse, thus Germanized the elements in the Lord's Supper; the cup symbolizes the good German blood, and the bread the good German grain. A school-teacher offered his class a travesty of one of the creeds, in which Germany was the beloved Son of God, crucified in the war and the Versailles Treaty, raised by the Führer, and ascending to supreme power. The persecution now is more ruthless than ever; not only are individuals deposed, arrested, and imprisoned, but the organization of any opposition is suppressed; the leaders are being removed, in the hope that the rank and file will be too broken in spirit to offer further resistance. The continued imprisonment of Pastor Niemöller in a concentration camp is a personal symbol of what the faithful witnesses to the Gospel are experiencing or may expect. The Army chaplains petitioned for his release, and at once a proposal was made to abolish Army chaplains; but this met with opposition from the heads of the Army. The people are rallying behind their pastors in the churches; in some districts there is religious revival; and we need not fear that Cæsar will conquer Christ.

(*d*) The Concordat with the Vatican assured the Roman Catholic Church the freedom of worship, education, and philanthropy it had enjoyed on condition that it refrained from political action; nevertheless, its rights have been disregarded, and a shameless campaign of slander against the morals of priests and monks and nuns has been encouraged; but, despite their bold speech, its heads have not been arrested, although there prevails a petty persecution of the priests and the laity. Protestants and Catholics stood together in a common witness against the paganizing State. It is reported that, since the War began, and the Axis has been weakened, the persecution of the Roman Catholic Church has been intensified.

(3) It is fitting that this survey should end with the small country, *Switzerland,* which if it is not at the geographical centre of Europe is yet its international heart. Not the League of Nations only has its seat in Geneva. In Geneva is the Central Bureau of Inter-Church Aid, from which counsel, relief, and help have gone to all the distressed Protestant Churches, supported as it is by not

only the Swiss Churches, but also by Holland and the Scandinavian lands, where Protestantism can not only bear its own burdens, but the burdens of others also. In Switzerland four languages are spoken: French, German, Italian, and Romansch; some cantons are Roman Catholic and others Protestant, and religion and language do not always correspond. Zwingli began an independent Reformation movement in German Switzerland, but the lead of the Protestant movement passed to the French city Geneva under Calvin; and from Geneva spread to Germany, France, Holland, and Scotland.

In no countries has Calvinism exercised a greater influence than in Holland and Scotland. Luther did exercise some influence at the early stages of the Reformation in England; but insofar as the Reformation remained Protestant, Calvin's came to be the dominant influence. An influential section of the Church of England would repudiate Protestantism, and would claim the Catholic inheritance. But, as the Prayer Book controversy showed, the laity in the Church of England remained Protestant, still suspicious of Rome. English Nonconformity, as well as most of the American churches, preserves the inheritance of the Swiss, or Reformed, or Calvinistic Protestantism, which in its influence on society and State has had a more illustrious record than has had Lutheranism. When will these divergent streams flow into one common current of the one Church, the undivided body of Christ?

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THE WORLD'S URGENT NEED OF AN AGGRESSIVE EVANGELISM.

By the Rev. W. E. Booth Taylor.

The theme of this article may be thus stated: "A Church passive in any age is a doomed Church. A Church militant and aggressive will be a persecuted Church, a suffering, and a minority Church, but it will be an effective and a victorious Church". Being a preacher I like a text and appropriate texts for the article are: God's word to Jeremiah (1^{17}): "You, therefore, gird up your loins, brace yourself, stand up and tell them all that I command you. Be not dismayed at their faces . . . . ". The challenge of Paul to the Church at Corinth (1 *Cor.* 16^{13}): "Watch, stand firm in the faith, quit you like men, be strong"; and to Timothy (2 *Tim.* 1^{8}): " . . . Be thou partaker of the afflictions of the gospel . . . ": and the words of Jesus (*Matt.* 10^{38}): "He that taketh not his cross, and followeth after me, is not worthy of me".

It is of the utmost importance for us clearly to recognize that the New Testament Christianity which we profess to hold and to practise has always been a minority movement in the world, and, it would seem, is always likely to be. It has never been the way of life of the multitudes. It has always been a righteous and spiritual leaven in a lump of worldly indifference towards God, of sin and materialism, and frequently, of open hostility. And such, I believe, will it continue to be through the generations to come. The true Christian Church—the assembly of the pledged followers of Jesus—has never been "at home" in this world, and never will be.

Each local Christian community, therefore, would do well to get this fact clear. In the Baptist Association to which I belong a new chapel has recently been opened at Didcot. We hope that a Baptist Church will soon be formed there, and that its witness will be abundantly blest. Now it may be that when the centenary of that church is held it will have as its pastor a Spurgeon or a Parker, a Clifford or a Dale; that it will have a crowded membership roll of devoted, saintly people; that it will be a church with no financial worries, no difficulties of leadership, the church, in fact, of which we dream, where everything runs smoothly with never a cloud in the sky. It may be so, but I venture to predict that when the centenary of this church is observed it will be a Christian minority amid a populace in which there is much indifference to the call of God, much materialism and worldliness. And this will still be true, I feel, if by that time, as some think, our denominational labels have gone and there is in the land a United Free Church of England. As I picture in my mind's eye those distant celebrations I hear also

an eloquent testimony being paid to the courage, the faith, the generosity and the foresight of the saints of a hundred years ago. And there will be none there to contradict! None to say as the old Yorkshireman is reputed to have said to the special preacher for the day at the close of the special services: "You spoke of the people who laboured here forty and fifty years ago as 'Saints', well, they weren't, I knew 'em!". And yet, in the New Testament sense of the word they were, and so are we. And from the thought of that witness still being made for the Lord Christ in that distant day we may with gratitude draw a little encouragement for ourselves who are in our day still very much a minority in the world.

This suggests three things. First: that Christ has a definite purpose and a particular work for His Church in every succeeding generation. It means that the witness that we are called to make in our day to the world in which we live is peculiarly ours. It could not have been made by Christians of a previous age, it cannot be made by Christians of a generation yet to come. Each generation of Christians must do the work of God while yet it is light for it, for the night comes when it cannot work. If we, therefore, fail Christ to-day, then, when the night comes for us we have failed eternally, and nothing can ever compensate either this age or succeeding ages for our failure and loss.

Secondly: that we must be on our guard against condemning the products of man's inventive genius. Such condemnation is both futile and silly. It is useless to cry out that it would be a good thing for the Church and the world at large if all motor-cars, aeroplanes, films, and radio sets were at the bottom of the sea. If the idea behind such a wish is that without these things the majority of people would give their minds to hard and serious thinking on the deep truths of life the hope is a forlorn one. Said Swift two hundred years ago: "The bulk of mankind are as well qualified for flying as for thinking". And if he were here to-day he would not find it easy to modify his opinion. In fact, if he came across the following taken from a *Methodist Recorder* of recent date he might even be more caustic in his remarks:

> I've always known that gambling spoiled the character, but I never realized until recently how silly it could make people. Some winners in one of these miserable football "pools" were asked the reasons for their success. Here are some of their answers:
>
> "Because I have a little black china pig".
> "The dog licked the coupon".
> "My hair was cut by a red-haired barber on a Friday".
> "The coupon was kissed by my little boy".
>
> Yet some of these people, I have no doubt, look down upon African natives as "superstitious heathen"!

It is still lamentably true:

> That (many) bawle for freedom in their senseless mood,
> And still revolt when truth would set them free.
> License they mean when they cry libertie;
> For who loves that, must first be wise and good.

Thus, sad as it is, we must recognize that the majority of folk are not given to "plain living and high thinking" and we must accept too the fact that the motor-car, the aeroplane, the film, television, and radio are here to stay, and are here also to exercise an even greater influence on the lives of the masses. They are here because God wills that men shall use their God-given intelligence and their inventive genius, and our task is not to condemn them but to plead with men to consecrate these things to the glory of God and to the highest welfare of their fellows rather than to exploit them for selfish interests. The deacon who said, "When I became privileged to own a car I decided that Christ should have first claim on it and so I use it Sunday by Sunday to bring and to take from worship some who by reason of age or infirmity or distance would not otherwise be there, and I render also a similar help to the Sunday School in the afternoons", has learned a secret of sacrificial discipleship which if practised generally would not only build up congregations again, but also convince the "man-in-the-street" that to Christians worship is, after all, a matter of vital principle, not merely a matter of personal convenience. No! it is not the internal combustion engine that we must lament over; it is the wrong and unconsecrated use to which men put it.

Thirdly: every generation of Christians must steel its heart against the insidious thought that its particular age is worse than any other that has ever been, and that it can, therefore, excuse itself to some extent from undue concern, anxiety, and self-sacrifice for the claims of God and the spiritual needs of men.

> It is a gloomy moment in history. Not for many years—not in the lifetime of most men who read this—has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is commercial prostration . . . thousands of our fellow-citizens are without employment, and without prospects of it.
>
> In France the political cauldron seethes with uncertainty; Russia hangs, as usual, like a cloud, dark and silent, upon the horizon of Europe; all the energies, resources, and influences of the British Empire are sorely tried in coping with the vast and disturbed conditions in China. Of our troubles no man can see the end. . . .

That is not quoted from the *British Weekly* in 1939, but from *Harper's Weekly* of 1857—over eighty years ago. When Henry VIII wrote to Erasmus urging him to come and take up residence in England, he said:

> We shall regard your presence among us as the most precious possession we have, for we live in evil times, and the world grows worse instead of better. . . .

I have misplaced the translation of a piece of papyrus which recorded the lamentations of a Pharaoh over the irresponsibilities of the youth of his day and who declared, in so many words, that the world had slipped back badly since he was a boy.

Thus we see, that, in a very real sense, this world in every age is a very gloomy place. Sin and evil have always made it so, and apparently always will. But that is all the more reason why the followers of Jesus should challenge the world; should courageously proclaim by word and action God's redeeming love in Christ; should seek to convict men of sin and convince them of a Saviour. And we should do this, and not be dismayed at their faces, because we have a Lord and Master Who in a sinful world and faced by the Cross itself dared to say to His followers: "Be of good cheer, I have overcome the world".

And reference to the Cross brings me to my next point. In our day, as in the days of the New Testament Church, the Cross must be central in all our preaching and witness. This is a problem now as then and is still a cause of uneasiness among us, for we know, or, at least, we feel intuitively, that when in Christ's name we challenge fearlessly the selfishness, the greed, the egotism, and worldliness of men they resent it, and bitterness and a spirit of hostility fill their hearts. Yet, if Christian history makes one thing clear, it is that whenever Christian people have been willing to bear the reproach of the Cross, to endure the afflictions of the Cross, their witness has always been convincing and effective. And, frankly, there is no other way of achieving an effective witness to-day.

I was troubled when I read recently that a number of Christian people were demanding legislation to forbid a "Godless Society", as it calls itself, from holding public meetings. I am sure that these Christian people were sincere—as sincere as those of Old Testament days who trembled for the Ark—but I am equally sure that they are mistaken in their policy. The only effective answer to the propaganda of a Godless Society is the aggressive witness of a God-filled and Christ-controlled society. What has a true and whole-hearted Christian community to fear from a Godless Society, anyhow? Let us meet these people on their own ground and face them with the fact of Christ. Who, in any Godless Society in history, has done for the world what loyal and courageous followers of Jesus have done? What Godless Society has done for Africa what Livingstone did, for India what Carey did, for the slaves what Wilberforce and Knibb did, for China what Hudson Taylor did? What Godless Society has done for the prisoners what Elizabeth Fry did, or for fallen womanhood what Josephine Butler did? The

only effective way to deal with the Godless Society bogy-man is to challenge it with the fact of Christ and the achievements of Christ-filled men and women.

When, at the beginning of the present century, a well-known atheist spoke to a crowded hall in a northern sea-port town, he was challenged by a converted dock labourer whose questions he refused to answer. Undaunted the labourer urged a few of his friends to help him to start an open-air meeting on a near-by piece of waste ground. His love for his Saviour and his passion for souls gave wings to his words:

> You men know that there is a God. It would ease your consciences very much if you could really make yourselves believe there were not. Men! Men! look at me. You remember what I was. You know what Christ has done for me. He can do the same for you. Give Christ a chance in your lives and you will soon discover the power of God for yourselves.

To that plea eleven men responded. To the astonishment of their respective wives and families they arrived home early and sober—went home with clear minds, somewhat fearful about the future, but with a new hope in their hearts. And not one went back on the decision he had taken that night.

I do not claim that that method would meet every contingency. I do not claim that that labourer's theology or his approach to the Bible is mine, but I do plead for his courageous spirit, for his readiness to carry the good fight of faith into the camp of the enemy, for his zeal for declaring the power of Him in Whom he believed, and for his willingness to turn anti-God and all such meetings into opportunities for witnessing for Christ and for winning men to Him. Faith and a testimony like that are needed in our Free Church life to-day, for they savour of Apostolic zeal and of the glory of New Testament days.

And again we need to remember that when the anti-God forces have done their worst they can never overthrow Christ or true Christianity. Against this Rock the gates of hell cannot prevail. They can, however, and will prevail against a pseudo-Christianity and against an ecclesiastical system which fails to honour Christ, neglects righteousness, and puts desire for worldly wealth and power before zeal for the Kingdom. How I wish that the Church in days gone by had shown the same deep concern for social and political righteousness as she has shewn for the welfare of individual souls. As I understand the New Testament, the preaching of this two-fold message is imperative. Love of the individual soul and zeal for social righteousness are complementary not antagonistic. They are to the Gospel what the two eyes, the two ears, arms, and legs are to the human body. To proclaim one only, or to stress one at the expense of the other, is to present a distorted and incomplete

Gospel to the world. The Church must have a passion for souls; it must also have a burning passion for the establishment of righteousness and the introducing of the spirit of its Lord into every walk of life—social, industrial, educational, political, national, international. The Church to-day simply cannot afford to carry as passengers the type of people of whom Bishop Creighton once said: "They are as good as gold, fit for heaven but of no earthly use".

And in this respect, also, it would seem that one of the most tragic mistakes the Fathers of the Church ever made was to formulate a creed which limited its references to Jesus to His conception and birth, His death, resurrection and exaltation—a creed which passes from Bethlehem to Calvary, from Manger to Cross, from "Born of the Virgin Mary" to "Suffered under Pontius Pilate", and has not one word to say of the Saviour's earthly life, of His love and compassion for the poor and sinful, of His open hostility to all religious sham and insincerity, and of His challenge to all injustice and oppression in whatever form and wherever such were found. And if it be said that it was necessary to formulate such a creed fifteen hundred years ago to protect the Divinity of Christ it must also be said, surely, that to let such a creed stand without qualification and alteration throughout all the centuries as though it were adequate, has been little short of criminal negligence on the part of the Church; and she has paid dearly for it. Let the Church in our day consider these things; let her seek zealously to win souls for Christ and in this way extend His kingdom; but let her also and with equal zeal seek first God's Kingdom and His righteousness and so fulfil the whole command of Christ.

To this end I would urge that with all our desire for reunion we should be loyal to our Protestant Faith, and particularly to our Free Church heritage and witness. We must ever be on our guard against such an assertion as that first voiced, I believe, by Father Tyrrell, that if Rome is overthrown then Protestantism can immediately begin to close its doors. I find it hard to believe that twelve million Baptists and the other two-hundred million Protestants scattered throughout the world need Rome as a bulwark and as a protection for their life and witness. Rather do I feel that if the power of Rome were curbed, if her leaders had more concern for moral and spiritual issues and less concern for worldly power and pomp, true Christianity would have an opportunity to flourish in the world.

It should be our desire to co-operate heartily with all who love the Lord Jesus Christ in sincerity, but it is also our duty to recognize truths that are unpleasant, and one is reluctantly driven to the belief that the words of Pym uttered three hundred years ago are still true of the "official" mind of Rome: "If they (the Catholics) should once obtain a connivance, they will press for a toleration, from

thence to an equality, from an equality to a superiority, from a superiority to an extirpation of all contrary religions".

It cannot be too often stated that the purest form of Romanism is found in this country, and this is so because here it has to exist side by side with a Protestant Christianity which, whatever its weaknesses, does demand that religion shall not be divorced from morality, does insist that religious formalism and tyrannical priestism are not of the New Testament and are pagan at heart. We need to know Romanism in other lands to appreciate what it owes to Protestant witness and scholarship in this land in Mexico, let us say.

Again, we need to bear in mind, that the persecutions, the interferences, the open and studied hostility of Romanism suffered by our missionaries on the Congo and in other lands, and the relentless efforts of the Roman priests to hinder and frustrate Protestant witness in Canada and elsewhere, would not be tolerated for one moment in our own land. And the reason is that the battle against priestly tyranny and oppression was fought and won in this land by our Puritan forefathers, by men who believed intensely in the priesthood of all believers.

To me, then, to suggest that Protestants need Rome as a bulwark for their faith and witness is a distorted view of things. As I look out over Europe to-day I cannot escape the conviction that if countries like Italy, Spain, and Germany had had over the last five centuries a few Saint Johns such as our land has had—John Wyclif, John Hampden, John Pym, John Eliot, John Knox, John Bunyan, John Milton, John Wesley, John Clifford—instead of centuries of ecclesiastical totalitarianism and oppression, the people of these lands would not have succumbed so easily to the militaristic and political dictatorships that enslave them. But merely to admire and eulogize these men is not to honour them but to betray them. They do not want our eulogies nor our sentimental references to them. They ask us to serve the Lord and His righteousness with the zeal they did; to love justice and freedom as they did; to be willing to suffer the afflictions of His Gospel as they were; to take up the cross daily as they did and to follow in their train. And it is only as we are animated by the Spirit that animated them, only as we are willing to tread the path they trod, that we can preserve the heritage they won for us and save our land from the totalitarian slavery that lies like a curse on Europe to-day.

Not to Rome do we look for protection but rather to a living Christ and His word in the New Testament, that by a more devoted and intensified witness to Him and to His righteousness we present an aggressive evangelism to the world, and compel Rome in our day, even as Luther did in his, to reform her life and to eradicate

those elements of her system which have no warrant in the New Testament.

And we in the Free Churches must address ourselves to our task in the spirit of the command given by God to Jeremiah; of the command of Jesus to His followers; and of Paul to the early Church. This is our chosen way. We cannot impress people and attract them by our great wealth, our ornate services, our magnificent cathedrals. We have not, like the Established Church, an income of £12,000,000 per year. We cannot like Rome stage five-hour papal coronation ceremonies. Our way must ever be the way of moral earnestness, a burning devotion to the Lord Jesus and a courageous witness for righteousness. This was the way of the New Testament Church; by this way only have nations been brought to a spiritual rebirth and only by this road can we lead our land back to Christ to-day. This is, in fact, the Maginot line of spiritual defence for our nation, and when this falls then the secondary defences of beautiful buildings, pleasant services, and the like will fall to the pagan forces in our midst even as such defences fell in Russia twenty years ago.

We must be courageous enough to challenge those things in the life of the Free Churches that neither magnify our Lord nor commend us to the world. I am ashamed of the spirit of pride that afflicts some of our larger and wealthier churches—churches that will not allow men from humbler spheres to preach from their pulpits. What such churches would do with the Carpenter of Nazareth if He came to them to-day with His Galilean accent I cannot imagine. I am ashamed of the disparities in ministerial stipends among men in the same denomination. I am ashamed of the tendency to commercialize our ministry, and I am ashamed of the isolation and unnecessary hardships which our present system inflicts not only upon many of its ministers but upon their respective wives and children. And some of us love our denominations so well that at the risk of being misunderstood we are going to speak of these things, for we believe that to ignore these wrongs in our own system and yet to condemn similar injustices in the world is to be guilty of the hypocrisy that Jesus condemned so fiercely in the religious leaders of His day. It is for us to set the world an example, not to be satisfied with its standards, "lest that by any means when we have preached to others we ourselves should be cast away".

In relating this spirit of ardent devotion to the witness of the local Christian community to which we belong we must believe intensely that we are working together with God in His great plan and purpose for the universe. This thought should never be far from our minds. Looking out over the world to-day it is not easy to see any plan or design, but that God is fulfilling Himself and

moving to a divinely appointed end I am sure. For He who is the Author of our faith is also the Perfecter and Finisher.

A labourer employed in the building of a modern cathedral puzzled his mates by his habit of climbing to one of the highest parts of the scaffolding during his dinner hour. "What is the idea?", inquired one; "you've got to carry stone and mortar up the ladders eight hours a day, I should have thought that would have been enough". To which the man replied: "In the little office at the top there is a picture of what the Cathedral will look like when it is finished. It does not seem possible now that it can ever look like that. I can hardly believe that I am helping to build such a place, and sometimes, when I feel I never want to see a ladder or stones or mortar again, I think of the Cathedral as one day it will be".

So I believe we are called to build with God His kingdom; so, too, we need the vision, for that Kingdom can never be built without bearing a cross, without being strong and quitting ourselves like men. And if the retort of the world is that this Kingdom can never come, that civilization is doomed to go down in a welter of bloodshed, then I suggest that we go down with our flag flying, judging the world in its folly, and declaring that its blood is upon its own head because it need not so perish, because in Christ it can triumph over every evil and attain to every blessing of God's love if it will look unto Him who loved the world and gave Himself for it.

> For giving me desire,
> An eager thirst, a burning ardent flame,
> A virgin infant flame,
> A love with which into the world I came,
> An inward hidden heavenly love,
> Which in my soul doth work and move
> And ever me inflame
> With restless longing, heavenly avarice,
> That never could be satisfied;
> That did incessantly a Paradise
> Unknown suggest, and something undiscerned
> Discern, and bear me to it;
> Be Thy Name for ever praised by me.

A Church passive is a doomed Church in any age. A Church militant and aggessive will be a persecuted Church, a suffering and a minority Church, but it will be an effective and a victorious Church.

> You, therefore, gird up your loins, brace yourself, stand up and tell them all that I command you. Be not dismayed at their faces . . . Watch, stand firm in the faith, quit you like men, be strong . . . Be *thou* partaker of the afflictions of the gospel . . .

THE MODERN RELEVANCE OF JOHN DONNE.

By the Rev. H. Escott, M.A.

Donne is one of the most remarkable men this country has ever known. Embodied in him are all the apparently discordant strains and cross-tendencies of his age. He is, to use a phrase of his own, "a little world made cunningly of elements"; and that world is the complex one of the seventeenth century.

Renaissance bibliophile and Protestant controversialist, medievil mystic and modern realist, passionate libertine and Christian penitent, poet of highly-coloured epithalamion and writer of holy sonnet, man of the world and seraphic Dean of St. Paul's—Donne was all these, and more. What a subject for the Freudian psychoanalyist!

The present writer has been helped in his own understanding of Donne by setting him against the background of the seventeenth century—that age of spiritual and intellectual travail that gave birth to the modern world. Donne was the microcosm of that century. Its bewildering cross-currents found self-consciousness in him. It was the conflict and discord of an age, and not merely of an individual, that he expressed in lyric, satire, paradox, and sermon. His was a frontier life: he stood precariously between the medieval and modern worlds, and felt their agonizing tension upon his spirit.

He was *Donne Agonistes*. One part of him revered the authority of an old world; the other, and perhaps the larger and stronger portion of his personality, tore itself free from the fetters of traditional restraint and ventured alone on the rugged highway of truth. One part of his mind thirsted for the mystical vision of God; the other, with the inevitableness of the sea's tide, drowned the peaks of his idealism in a flood of passion. He was medievalist, humanist, man of faith, catholic and independent in one. If you want to know the seventeenth century first hand, read Donne. He is its living epistle.

This is the motive for adding another essay to the growing pile of literature on Donne. And it has this advantage: it explains, in part at least, why a poet dead for three centuries should be resurrected in our time as one of the "moderns".

Izaak Walton's monograph of Donne—perhaps the finest brief biography in our language—closes with these words:

> the body which was a temple of the Holy Ghost, is now become a small quantity of Christian dust: But I shall see it reanimated.

That last sentence has the ring of the trumpet of prophecy ! Written originally in the fervour of the immortal hope, it has become, in addition, the text of a new movement in poetry towards the "Metaphysicals". This is the resuscitation of Donne we have seen with our own eyes. He has been one of the formative influences in the work of Mr. T. S. Eliot. His poems have been edited and re-edited with phenomenal frequency during the last twenty years. Readable selections from his sermons have been put into our hands. Biographies and literary studies have poured, and still trickle, from the press. John Donne has been re-animated indeed !

This revivified interest in Donne is due, though not always consciously, to an awareness of his relevance to the circumstances and needs of our time. Our post-war poets have been attracted by the realism, urbanity, keen self-analysis, and scepticism of Donne's earlier work. Here was a poet who, in an unstable world like our own, had the courage and sincerity to write what he felt and not what he was supposed to feel. And what he felt was what a frustrated, disillusioned, and decadent age would always feel; doom and the oncoming of Death, the mocker of personal or racial autonomy. So Donne came home to our bosoms. At first, it was the cynicism and daring realism of Jack Donne of the love lyrics and satires. Now, there is some sign of the salutary influence of the later Donne in work like *The Rock* and *Murder in the Cathedral*.

As Donne belongs to a long line of self-revealing writers like St. Paul, St. Augustine, John Bunyan (it is illuminating to note his own fondness for the Pauline Epistles, and the *Confessions*), some familiarity with the chief incidents in his life is necessary for the understanding of his work. He is always keenly aware of himself. As an artist, Donne stands at the opposite pole to a poet like Chaucer or a dramatist like Galsworthy, who, for the most part, merge themselves in their creations. All his work is the expression of a unique and fascinating personality.

He was born in London in the year 1573 into a literary family of Roman Catholic persuasion, which numbered amongst its forebears many an exile for the old faith. His father died when Donne was yet in early boyhood, and he was committed by his mother to the charge of Jesuit teachers before his departure for Hart Hall, Oxford, in 1584. The scholastic cast of his thought and his fondness for casuistry and patristic citation are due, in no small measure, to this early Jesuit training.

Walton tells us that Donne was at Oxford three years and then proceeded to Cambridge for a course of study of the same duration. On the completion of his university training he was admitted to Lincoln's Inn as a student for the Law. Gosse suggests in his *Life and Letters of John Donne* that the young law student, now free from the tutelage of his mother and her Jesuit friends, grew less

attached to the faith of his fathers. This would appear to be true. At the same time, it is clear, from the general tenor of his life at this period, that whatever interest the young Donne took in Protestant theology and controversy was purely of the nature of an intellectual discipline. Theology was still Queen of the Sciences, even if she had few years longer to reign.

The years 1590 to 1601 were spent, to quote Donne's own words, in an "enraged curiosity of life". In a letter to his friend, Sir H. Goodyer, he refers to this avidity for knowledge:

> I began early, when I understood the study of our laws; but was diverted by the worst voluptuousness, which is an hydroptique immoderate desire of humane learning and languages.

In his hunger for learning Donne deserves rank with the great humanists of the Renaissance, even though his interest lies more in the patristic and medieval periods than in the classical tradition. His knowledge was encyclopædic. He was master of the medical sciences of the day. He was keenly alive to the importance of the new scientific discoveries like Galileo's invention of the telescope and the Copernican system of Astronomy. The poem, "The First Anniversary," adumbrates the bewilderment of a sensitive spirit in a transitional age:

> And new philosophy calls all in doubt.
> The element of fire is quite put out;
> The sun is lost, and th' Earth, and no man's wit
> Can well direct him where to look for it.

His keen interest in the Spanish language and literature no doubt familiarized him with the work of the Spanish mystics.

Though he possessed a remarkable power of self-analysis, which, incidentally, is one feature of his enigmatical personality which commends itself to the present age, he was no introvert. Although he shared the scholastic's zeal for book-learning, he was as keenly interested in human problems in their concreteness. This objectivity, I believe, saved Donne from a state of mind that frequently bordered on insanity. His avidity for life in all its fullness outbalances any element of asceticism or mysticism that one might detect in him. In his early literary work there is clearly discerned a feverish craving for experience and sensation. The satires offer us revolting glimpses of nights of debauchery spent in the streets and taverns of London. The love poems are full of physical adventure and amorous intrigue.

In 1596 he joined the expedition under the Earl of Essex, and was present at the Battle of Cadiz, when the Spanish fleet was defeated. Some writers suggest that he engaged himself for military

service to escape from adventures of passion that were already breeding nausea and satiety to his sensitive spirit.

A new chapter of his life opened when, in the same year, he became secretary to Sir Thomas Egerton, afterwards Lord Chancellor Ellesmere. Many of the secular poems and some of the prose *Paradoxes and Problemes* belong to this period, and reflect the conflicts of his mind with amazing clearness. They reveal also his sincerity, which often amounts to a repulsive and brutal candour, and a strange ingenuity—a perpetual delight in paradox, fantastic metaphor, and far-fetched conceit. In particular, they delineate Donne as a rebel against the Petrarchan convention, which had lingered too long in Elizabethan literature, making of every woman a goddess, cold and fair, whose lover served her in breathless adoration. No poet has derided more than Donne the inconstancy and shallowness of women. Listen to this for stark realism:

> If thou be'st born to strange sights,
> Things invisible to see,
> Ride ten thousand days and nights
> Till age snow white hairs on thee,
> Thou, when thou retorn'st, will tell me
> All strange wonders that befell thee,
> And swear nowhere
> Lives a woman true and fair.

It is true that there is a note of repelling cynicism about such poems as these, but they have at least one essential quality of true poetry, sincerity.

The old chivalrous ideal of love had become a mockery by this time, and it had to be ruthlessly dethroned before a new one, truer to the facts of experience, could be set up.

Here and there, however, in Donne's love lyrics, are unforgettable phrases. Take the opening lines of his "Goodmorrow":

> I wonder, by my troth, what thou and I
> Did till we loved . . . .

How true those words are to the psychology of courtship, I leave it with you to decide.

I want to say something here about Donne's early prose, which is perhaps the least known part of his work. It appears under the title *Paradoxes and Problemes,* and many of the themes with which these deal are found in the poems. Here are a few of the topics: The Inconstancy of Women; The Relation of Body and Mind; The Necessity of Death. These prose papers show the same mingling of levity and cynicism, wit and melancholy, which characterizes the poetry. But they are unredeemed by the passion which alone marks the poems and satires. Here again we find Donne's peculiar attitude to women. One of the *Problemes* begins

with the question, "Why hath the common opinion afforded women souls?"

Strangely enough, this question had been seriously debated in the latter half of the sixteenth century. It arose through medieval reverence for the authority of the Fathers. To my mind, Donne shows his medievalism in the way in which he treats it. The disputants usually referred to a passage in St. Ambrose's Commentaries on St. Paul, in which he declares that *man* was undoubtedly created in God's image, but questions whether *woman* shared this privilege. How is that for a new interpretation of the *Analogia Entis*? Echoes of the controversy are heard in Ben Jonson's *Masque of Beauty*.

Donne's *Problem* assumes that souls have been ascribed to women only by man's folly. Later, Donne changed his mind on this subject, as on others, and in the sermon preached on Easter Day, 1630, he renounced the heresy of his youth.

Along with the brutal realism and cynical attitude to women which mark Donne's early work in prose and verse, we find passion and melancholy. Love and Death are the two absorbing themes to which he continually recurs. Underneath his varied, exciting, riotous outward life, there was a deep undercurrent of melancholia. He was a medievalist in his attitude to Death. The thought of Death haunted him right to the end—death, who turns this warm flesh, so capable of exquisite sensation, into a mere handful of dust; whose dark shadow falls always athwart the lighted vista of love and happiness.

There are times when he conquers this fear by imaginative creation. One of the finest sonnets from his pen is his Address to Death.

To return to Donne's appointment with Lord Egerton. He had hoped to make this a step to court preferment. But his marriage in 1601 changed the whole course of his life.

Lady Egerton had a niece, Anne More, who spent much of her time at her aunt's house. When Lady Egerton died in 1600, Anne remained at York House, and Donne and Anne were naturally much together. The two fell in love, and were secretly married. Donne and the officiating clergyman were thrown into prison, and for some time the newly-married pair did not see one another.

On Donne's release they were given hospitality at the house of Anne's kinsman, Sir Francis Wooley, until Donne procured a small house at Mitcham in Surrey. Here he collected material from Canon Law and the Fathers for the use of Thomas Morton, afterwards Bishop of Durham, who was then engaged in controversy with the Romanists.

This Mitcham period is perhaps the worst chapter in Donne's varied life. His letters at this time give us a vivid picture of his

troubles. He and his young wife were, to a large extent, dependent on the charity of friends, and as children were born to them in rapid succession, it became increasingly difficult to make both ends meet. Donne himself suffered from frequent illness, and heads some of his letters, "From My hospital at Mitcham".

But at last there came an opportunity of escape from these shadowed circumstances. In 1606 Morton was made Dean of Gloucester, and sought to help Donne out of his difficulties by offering him a comfortable benefice. It speaks well for Donne's sincerity that he refused this on the ground of his own unworthiness. He was by this time a valuable controversialist on the Protestant side, but his high estimate of the character and duties of the ministry prevented him taking Orders. Like St. Paul and Augustine (whom he studied and loved) he was ever conscious of the shadows of his early life.

However, these years of adversity, and the affection of his wife, turned the current of Donne's life to God. But there were still times of darkness and doubt.

In 1608 he seems to have fallen into a state of acute depression. From early days he had meditated on suicide as a legitimate means of escape from the troubles of life. He now compiled a treatise on the subject, considering most carefully on what grounds suicide was condemned as mortal sin by theologians and casuists, and coming to the conclusion that, in certain circumstances, a man might lawfully take his life if the glory of God remained his guiding motive. This treatise was called *Biathanatos*, and was not intended for publication.

Fortunately, at this time his father-in-law took pity upon them, and paid his daughter's dowry. Donne was thus helped to continue with his literary work. It was now that he wrote the controversial book which brought him to the notice of James I. It was entitled *Pseudo-Martyr*, and in it he tried to persuade the Romanists to take the oath of allegiance to the King. Donne was evidently by this time an ardent Protestant, and wrote the first of his sacred verse, "The Litanie" and "The Crosse". But so far his faith was intellectual, and awakened no deep emotion.

It is interesting to note that, like his contemporary and friend, George Herbert, it was through the blocking of all other avenues that the way into the Church became plain to Donne. James I wanted him for the Church. He is reputed to have said:

> Mr. Donne is a learned man, has the abilities of a learned man, has the abilities of a learned Divine, and will prove a powerful preacher; and my desire is to prefer him *that way*.

During the time he was making his decision to take Orders, Donne wrote his little book, *Essays in Divinity*. This throws much light on Donne's theological position. The divided state of the

Church troubles him. He has nothing but toleration for other churches and sects. Surely a tribute to his catholicity in the 17th century! Rome and Geneva, though they have erred in different directions, are still branches of the one Church. There is evidence in these essays, also, of a change of heart. One of the prayers at the end of the book expresses this most clearly:

> O Lord, I most humbly acknowledg and confess, that I have understood sin, by understanding Thy laws and judgments; but have done against Thy known and revealed will. Thou hast set up many candlesticks, and kindled many lamps in mee; but I have either blown them out, or carried them to guide me in by and forbidden ways. Thou hast given me a desire of knowledg, and some meanes to it, and some possession of it; and I have armed myself with Thy weapons against Thee. Yet, O God, have mercy upon me, for Thine own sake have mercy upon me.

Donne was ordained in January, 1615, by the Bishop of London, and his first sermon, which has not come down to us, was preached at Paddington, then a village outside London. In 1616 he obtained a much more congenial appointment, that of Reader in Divinity to the Benchers of Lincoln's Inn. This was no sinecure, for it involved preaching nearly fifty sermons (of an hour or two hours' duration) a year to a learned and critical audience who expected no hasty and improvised addresses. It was, moreover, a hard test of the sincerity of Donne's conversion, for the Benchers had been the friends and companions of his youth. They had known him in his wildest days as a law student, and they would have readily detected the slightest taint of hypocrisy in his sermons.

The Lincoln's Inn Sermons are particularly interesting for their personal allusions. He speaks of sin as a thing of which he himself has known the bondage. He has known ambition, pride, hatred, lust, as well as they. He is no cloistered recluse who has lived apart from his fellows—he is a man who has sinned and suffered and struggled, who has groped his way through darkness and the shadow of death, till at last the dayspring from on high has visited him to guide his feet into the way of peace.

I hold the view, however, that the last stage in Donne's conversion came with the death of his beloved wife, Anne, in 1617. Donne himself has given in his 17th Holy Sonnet a description of his own state of mind after her death, and his increased longing for holiness.

In 1621 Donne became Dean of St. Paul's. Here his sermons attracted crowds of hearers, and his fame as a preacher steadily increased. Meanwhile he did not entirely give up poetry, the delight of his youth. He repented of much of his early work, and his poetical style—the metaphysical strain admired and imitated

by Herbert, Vaughan, and Crashaw—did not change on his conversion; only his themes were different.

In the spring of 1630 Donne preached his last sermon before the King. He entered the pulpit like a dying man. This text seemed prophetically chosen: "And unto God the Lord belong the issues of death". He spoke of the horrors of death, and then turned to speak of the glory of Christ, the Lord of Life, who had himself borne the pains of death, and on this note he bade farewell. Donne had found what all Christian preachers find, release in offering the consolation of the Gospel of Jesus Christ to others.

On his deathbed, Donne wrote his last poem, full as ever of quaint conceit, yet possessing a haunting beauty.

> Since I am comming to that Holy roome,
> Where, with thy Quire of Saints for evermore,
> I shall be made thy Musique; As I come
> I tune the Instrument here at the dore,
> And what I must doe then, thinke here before.
>
> . . . . .
>
> So, in his purple wrapp'd receive mee Lord,
> By these his thornes give me his other Crowne;
> And as to others soules I preach'd thy word,
> Be this my Text, my Sermon to mine own,
> Therfore that he may raise the Lord throws down.

I hope I have discovered a psychological unity in Donne's career. Throughout his conflicting moods is a thread of purpose which binds together his youth, manhood, and later years. He was always the Seeker of Truth. His own lines—

> On a huge hill,
> Cragged, and steep, Truth stands, and hee that will
> Reach her, about must, and about must goe;

may be taken as the text of his life. In his youth, his senses led him astray. Baffled and disappointed, he refused to follow the poetical conventions of the day, and to praise in glowing words a beauty which had proved treacherous and unsatisfying. He showed the same spiritual nausea in the *Paradoxes*. Then, in his love for his wife part of his nature found satisfaction. His intellect continued its eager quest in controversy and divinity. His restless energy made him study everything, law, politics, medicine, theology, poetry. But all withered at his touch. The fruit of the tree of knowledge was as an apple of Sodom to his taste. Through his Christian faith alone did he find the truth to set him free.

Looking at Donne's life this way, we see its relevance to the spiritual needs of our day. He can help us to the resolving of our individual conflicts; the motto under his portrait in Lincoln's Inn should be the motto of us all:

Domine illumina tenebras meas.

MEMORIZING THE SCRIPTURES.

By the Rev. Binney Simpson Black, B.A., B.D., Ontario.

In one of our monthly magazines there is a page devoted to "Church Methods", and I judge this page has made an appeal, or it would have been discontinued. The *Congregational Quarterly*, of London, England, devotes not only a page but many pages—a whole department in each issue—to what is called "Developments and Experiments". It is an immensely worth while section, suggestive and stimulating, enabling the workers in the field of Gospel husbandry to compare notes and share experiences to mutual profit. What I am offering here is a statement of what was originally an experiment, but has now become something of a settled habit of mine because of the value to myself and, I believe, to others, which this method appears to guarantee.

I refer to the *Memorizing of the Scriptures*. This may at first thought seems to be a ridiculously simple thing to occupy the time of ministers, a recommendation more suitable perhaps for children or for adult but casual readers of the Bible. But let me indicate what is in my mind.

A few years ago I took St. John's Gospel for my special study to cover a period of several months. I resolved to dig as deeply as I could in that Gospel, including a careful reading of the Greek, a pretty thorough course in exegesis, trying to weigh every word and get as near as possible to the thought in the mind of this New Testament writer. Then I wished to make this study the basis of some sermons expository in nature. So my first task as I conceived it was to make myself familiar with the Scripture material. And to this extent: not merely to read it over several times but to fix the language in the mind so securely that a passage could be studied in complete independence of the book. At that time I read a statement that arrested me. It was this: "Probably nine-tenths of the study of all really successful Bible students is done without the aid of the open Bible". Thorough familiarity with the text of Scripture seemed to me to be a most desirable thing from many standpoints. When it would be quite inconvenient to have an open Bible before me, I could, by having the written page embedded in my memory, turn each sentence over in my mind and dwell upon it at my leisure. Then, too, the close detailed word study necessary for committing the passages revealed hidden beauties and meanings never before suspected.

I found that the memorizing of whole passages of the Scriptures accurately to every jot and tittle was a source of much satisfaction

to my own mind, enabling me at odd times to repeat connected passages without the help of the printed page, and study texts in their contexts, which, as we know, is a sound principle of Scripture interpretation.

In reading *Sixty Years with The Bible,* by William Newton Clarke (one of the best investments I ever made in a book), I paused at this statement from his pen that checked me up and humbled me. Here it is: "The New Testament I had at my fingers' ends [that was when he left the seminary]. A little later I could give chapter and verse on call for all the great passages and a host of the minor ones, and could identify a verse when the first Greek words were read to me". I have always been thankful too that as a boy growing up in Sunday School I was encouraged to memorize portions of Scripture covering a fairly wide range, although the test at that time was one of quantity and verbal exactness and not a question of "Understandest thou what thou readest?" Still, I have wished in recent years that my youthful memory had stored up vastly more of the Bible than it did, for the reason that the things we commit to memory in childhood have, as you know, a strange way of staying with us through the years.

Moreover, thoughts seek a suitable environment. The enriching of a minister's mind by meditating on the great passages of Scripture tends to give tone and colour to his own thinking. All education depends upon our capacity to take other minds into our own, to assimilate their ruling ideas, to catch their spirit, to admit them, first as guests, then as guides and friends. So it is with the thoughts of Jesus. If anyone would follow Paul's admonition, "Let this mind be in you, which was also in Christ Jesus", he cannot more quickly do so than by memorizing the very words of Jesus as a help to making trial of His way. If we are to see with His eyes and feel with His heart, we must live with Him, study His words, until we are renewed in the spirit of our own mind, and have come to think of God, of man, of life, as He did, until all problems of State and social adjustment, of race and nation, and the philosophies of life with which a minister has to deal, are seen from Christ's high vantage ground, and His thoughts become purifying and regulative to the minutest points of secular behaviour. "Learn of Me", said Jesus. Storing our minds with His words will help us to be able to say in time, "We have the mind of Christ". Of course, like those who were near to Him we have to forge our own understanding and explanation of His words, remembering that a mere quotation is not enough. To know the mind of Christ for any age or crisis we must work and wrestle and pray, under the impulse of Christ, until His mind emerges for the problems of our day. So let us memorize; let us train the *memory* muscle. Mere reading may be done every day and cover a varied field, but there is the danger that we shall

come to look at books as the Athenians looked at Paul when they made the query, "What will this babbler say?".

Once more. If a man has the text of the Bible accurately imprinted on his mind, he may take advantage of it to lift the public reading of the Scriptures to a higher level of expectation and delight. I wonder if the Scripture reading is not one of the dull spots in many a Sunday service. I fear that very often it does not count for much, and that it is precisely when the Scripture lesson is being read that the congregation grows listless, turns to peppermints or thinks of the roast cooking in the oven, or looks around, or does anything except pay attention. I have noticed this since boyhood. What a pity if people set themselves not to expect anything vital to happen when the Word of God is being read. When we speak of attractions in the church we usually think of the music or the sermon. How often would the reading of the Bible be referred to in this connection? No doubt but seldom. Yet it surely ought to be a feature of unsurpassed interest. The Bible is not a dull book; it is a book of marvellous charm, extending to the very witchery of its words.

I have wished a thousand times that I could give my people a new interest in the Scripture reading at the Sunday service, so that they would listen to the announcement, "Let us read the Word of God", with a new and eager expectancy. Apparently it can be done much better than it often is. The reading of Scripture has often fallen upon congregations as a revelation when it has been given by one who has a sensitive apprehension of the thought and feeling which the words are meant to convey, and also genuine sympathy with those to whom the words are read, so that this sympathy comes out in the tones of the voice. Of course, this might be added, that for the best effect in reading or speaking the physical organ, the voice, needs to be cultivated and wedded as perfectly as is possible to the service of the thoughts and emotions. We are not dealing now with rules of rhetoric but with something that lies behind delivery, the understanding of what we read or speak, and the feeling of every word we utter, until the thoughts become "thoughts that breathe", and lead to "words that burn". I am thinking more now of the mental background and the spiritual tone rather than any technical equipment.

I have tried to get a new attention to the Scripture reading by looking my congregation in the face and reciting the passage from memory. My judgment is that you get the eye and ear in a new way. I feel convinced that if we put as much animation and freedom into the reading of the Bible as we sometimes do, let us hope, into our sermons, we shall get the thought of the Bible out of the printed page and set it free to do its work. Is it not possible so to read the stories about Jesus that He will be lifted high above

the open page as the reading proceeds, until we see Him as the twentieth century Christ moving in the midst of the thronging and throbbing life of men? Is it possible for us in some measure so to read the great Book that its words shall become "spirit and life" to those who listen to them, and that the Christ whom they portray shall be not only the Christ on the Mount teaching the people, Christ opening the eyes of the blind, Christ on the Cross bearing the world's sin away, but the Christ who is eternally the same: the Christ for our homes, making sacred the relationships of husband and wife, of parents and children; the Christ of the factory, the mine, the place of business; the Christ of our halls of legislature; the Christ of everywhere, who blesses and beautifies the all of human life? Can the Bible be so read as to make it live for the men and women, the boys and girls of our day? It is at least a worthy question.

In his Yale Lectures, *The Preacher, His Life and Work*, J. H. Jowett says:

> Too frequently the Scripture lesson is just something to be "got through" . . . . How few of us remember services where the Scripture lesson gripped the congregation and held it in awed and intelligent wonder! . . . . I know one man who always lights up the Burial Service by the wonderful way in which he reads the resurrection chapter in Paul's letter to the Corinthians. While he reads you can see and feel the morn dawning even though you are in the home of the dead! You should have heard Spurgeon read the 103rd Psalm! It is a mighty experience when a lesson is so read that it becomes the sermon, and the living word grips without an exposition.

Let me add here that Jowett gives as one of the reasons why the Scripture reading—as well as other parts of the service—is often so poorly done, the fact that we seem to regard it as belonging to "the preliminaries" so-called, and anything, he suggests, will do for a "preliminary", a matter "merely concerning the threshold, a sort of indifferent passageway leading to a lighted room for the main performance". "It is not elocution that we need", says Jowett:

> What we need in the first place is to exalt the ministry of the lesson in public worship, to set ourselves in reverent relation to it, and then to give all needful diligence to understanding it and transferring our understanding to the people. Let us magnify the reading of the Word.

From a clipping which I pasted in my Bible years ago it would seem that Thomas Binney was a living example of how the Bible can be read. Occasionally I glance at the paragraph before my own Scripture reading comes in the service. It runs:

> When Thomas Binney reads the Scripture it is as if he were reading its deep and spiritual meaning as well as pronouncing

its sublime and beautiful words. He is not reading in a monotone; he is imparting to Scripture what he himself, by the help of God's grace and his own experience, has come to know as its sense and import. You never think of elocution; you do not dream of lessons from the stage; it is such reading as deep feeling and a good understanding can alone impart.

Some years ago I heard Mr. John Duxbury recite the *Book of Job*, and on another occasion the *Pilgrim's Progress*. It was not strikingly dramatic, yet it gave a new meaning to those classic productions. I am one of those who believe that if we can never have the wonderful organ-tone quality, flexibility, and range that characterized the voices of Spurgeon and Beecher and Whitefield, yet we can put music into our voices if we take the trouble. A faulty voice may be a basic difficulty. But a master present-day teacher of voice building says that "Even if your voice is only fairly good or altogether poor, you can still develop it". Speakers or singers must use the vocal organ they possess, and the results we obtain can be no better than the organ which produces them. Let us as ministers learn how to strengthen, train, and perfect the vocal instrument as a *sine qua non* of pleasing and effective reading or speaking. It is worth the discipline of sustained effort. I am the more convinced of this because I have just finished reading Mr. F. E. Harte's *Lectures on Preaching*, and the Foreword concludes with this thought, which ministers should keep ever before them:

> We have the message, but that message deserves to be presented and delivered with all our resources of heart, and mind and voice.

As for reciting the Scripture lessons each Sunday before the congregation, with entire freedom from glancing at the printed page, it will obviously not appeal to those whose verbal memory is poor. But if it can be done at all, it will add a new interest to the Scripture Lesson, call in wandering thoughts, and make for fixed attention on the part of every man and woman, boy and girl, to the very end of the longest passage. Should any object that such a method would centre attention upon the reader rather than upon what is read, upon the minister instead of the Word, I do not think this follows. A true minister who conceals himself behind the glory of God's name and the import of His message will keep the message in the forefront with its "Thus saith the Lord".

Let us seek diligently to make the Scripture more and more a Church attraction, until the people shall say increasingly:

> Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

LONDON CONGREGATIONALISM IN WAR-TIME

By the Rev. J. Ernest James, B.D.

The churches of the London Congregational Union are likely to suffer from war conditions more than those of any other Union in England and Wales. At the outbreak of hostilities it was fully expected that air raids would be directed against Greater London, with its population of 8,000,000. It makes a great target as it lies sprawled out every way. To paralyse the life of the metropolis, with all its business and commerce, its journalism and political activity, would have a devastating effect on the Empire and its cause. It was natural therefore to predict a swift and sudden assault on London from the air. Consequently no one was surprised at the plans for the evacuation of children, of elderly people, of the patients in hospitals, of business firms, of civil servants, of the B.B.C. This modern exodus—and exile—has affected business, flats, sport, entertainment, travel, education, hotels, hospitals, and churches. London is more and more sandbagged and ballooned. The blackout is severe as in the rest of the land, and does not facilitate evening travel by 'bus or train.

And Londoners are as cheerful and humorous as ever!

There are about 250 churches in the London Union. Whilst the Union contains the three areas, (*i*) evacuated, (*ii*) neutral, (*iii*) reception, we are mostly an evacuated city. It is necessary to remember that before hostilities broke out over sixty (that is one-fourth) of our churches were in receipt of financial help from the Union for the maintenance of the ministry. These grants were made to the Central Missions, Inner-Belt Churches, and causes in the new suburbs and estates. It is also necessary to observe that in

the last twenty-five years the membership of our churches has declined by 20 per cent and of our Sunday Schools by 50 per cent. We have 45,000 Church members and 47,000 Sunday School scholars. The London churches have supplied about one-quarter of the missionaries, and about one-sixth of the home revenue of the London Missionary Society.

It was only to be expected that the outbreak of war would intensify all our problems, and especially those of the older causes in neighbourhoods where there have been great changes in the nature of the population.

It is generally admitted that about one-third of the membership of most churches was evacuated, and more than two-thirds of the Sunday Schools. There has been a turn of the tide, and many adults and children have returned; but I think the estimate given is roughly correct.

This includes a few whose departure does not cause undue depression or sorrow. For evacuation has occasionally been a blessing without any disguise, making the work of some ministers and churches a little easier. For we have folks in our London churches who are not helpful when it comes to new ventures and surprises. We have often fervently desired that these few might be granted a long sojourn elsewhere. But this by the way, and in the strictest confidence!

Some of our best workers have been evacuated "for the duration", but the churches are standing up to things bravely and getting on with their job with a cheerful courage and zeal. For the first couple of weeks we were shaken as a ship in a sudden storm almost heels over, but soon we were back on an even keel, and making the necessary readjustments in personnel and plans. Some churches are hit more severely than others, as was only to be expected. The first impression was that a dozen ministers might be quickly numbered amongst the unemployed, but such fears have not been realized. What the end of the financial year in December will involve no one would care to predict. But at the end of three months it can be honestly affirmed that our worst fears have been liars.

Salaries are being reduced in a good many instances, for with one-third of our people away, and the extra domestic expenditure that evacuation involves, with the usual Bazaar cut out and the Annual Thanksgiving not so dependable, with a number of people unemployed, and the middle class suffering financially, ministers have voluntary requested their churches to reconsider their salaries. This has meant a reduction in some cases of up to one-fifth or one-fourth of one's income, and in a few instances even heavier cuts. But it is impossible to generalize, and one can only report information as it is given. It would however completely misrepresent the situation to describe it, as I have heard it done, as a "terrible

plight''. The newly-appointed Secretary, the Rev. Alan Green, appealed for help for ministers who might be called to face very difficult circumstances because of the war, and a sum of £1,100 has already been received.

Some of our ministers, acting in the light of the considered judgment of our leaders, have sought to obtain part-time employment in teaching, A.R.P. work, *etc.*, so that they could relieve their churches of some financial strain. Other ministers have taken charge of an additional church, and are thus experimenting in grouping. Five of our men have become fully commissioned Chaplains. About a dozen have accepted invitations to pastorates outside of London, though not all these would be direct results of the War. We have not received new ministers into London pastorates from the provinces.

The ministers have stood up to all these new experiences in a splendid way. After a brief period, when it seemed almost that ''Othello's occupation'' had gone, they adapted themselves to the new situation and found themselves working harder than ever. Indeed, some are overworking to the point of danger. ''Seven days a week'' is not scriptural anyhow. New plans and schemes of work have been rapidly evolved. Correspondence with evacuees, in addition to the monthly magazine or notes, has meant a rediscovery of the blessed art of letter writing. Where Sunday Schools have been removed *en bloc* it is possible to visit the children, and this is being done. All sorts of adaptations have been made, and new lines of approach and attack laid down. There is a spirit of adventure abroad. A fine ingenuity of loving service to the community is being manifested. Men are highly resolved to seize the great opportunity presented to them. The London Board of Ministers has not met, but local and district Fraternals, and such clubs as the Sub Rosa and the Eclectic, are providing useful channels for good cheer and fellowship. New College is carrying on as usual. And both the London Union and the Union of England and Wales still have their Headquarters in Memorial Hall.

The blackout has affected churches everywhere, and especially the older and larger churches in the City and the Inner Belt of Suburbs. Some of these structures are of such a size that ''blacking-out'' is a very serious proposition. With members having to travel some distance to worship, the transfer of the evening service to the afternoon was an obvious adaptation. This has been a successful experiment in a number of cases, but on the whole experience points in favour of the resumption of the evening service. Afternoon services tend to be heavy going for both congregation and preacher. Wherever feasible we are opening up our buildings for Sunday evenings. I am sure this is right. I believe those churches will come through the war best which retain and maintain their

evening hour of worship. An element of difference comes into them when they are held in the Hall (for our halls have been blacked out). We feel a little freer to experiment; there is a homelier atmosphere and a richer sense of good fellowship. Two hundred people gathered in a hall constitute a crowd. In a church seating a thousand they are but a handful. The one is success, the other failure. Yet it is the same number. How I wish we had little chapels with accommodation for a hundred and fifty, side by side with our larger buildings!

Some of the evening gatherings have been demanded by young people, and are arranged especially to meet their needs. From twenty to fifty may gather thus, and there is fruitful discussion, and a frank facing of life's problems. I have heard ministers conjecture that some of our best work is now being done in this way. Where the ordinary form of service is maintained there is also opportunity for community singing, and for lantern and cinema work. One of our older fellowships has not blacked out its church, but nevertheless holds an evening communion service in it by the light of four candles on the communion table. One of the officers rejoices in this simplicity of light—it reminds him of taking communion in the trenches in 1917. I should add that ministers report that they have been surprised by the attendances at worship—there have been more worshippers than they expected. But there has been nothing like a great return of men and women to fill the churches.

As to the meetings which are held in the week, the gatherings for women in working parties and mothers' meetings are doing well. Young people turn out for their usual activities. In the thickly populated industrial areas, and in the many Missions scattered throughout London, excellent work is being done. The Halls and Clubs have demonstrated their value as social centres, and have offered "somewhere else to go" other than the public-house.

Last of all, how are London Congregationalists facing the stygian gloom of the streets, the fewer 'buses at night, the bilious blue light of the trains? Especially when rain weds with darkness?

It would not be true to say that all Christians have faced it gamely. It has been a testing time, and will continue to be so. Many have tamely accepted the absence of street lights as a sufficient reason or excuse for not going out to any night meetings. There is discomfort, delay, and a small element of danger. It makes one wonder what would happen if ever a time of persecution should come. There are people in these London churches no minister would expect out at night—elderly folk and people handicapped with ill-health and infirmity, whose place is at home. But there are others who leave one wondering.

Of course, it is not only young people who come out at nights. My experience as Chairman all over England and Wales, as well

as in London, leads me to report that middle-aged and older folk are not outnumbered or outclassed in their loyal support of evening meetings. I do not think that the young people have anything "over" their elders in this matter. To mention just an instance, which for every reason should be recorded in the *Congregational Quarterly*. I was privileged to join in the celebrations of Sir Henry Coward's ninetieth birthday at Queen Street, Sheffield. About 250 people of all ages attended this joyous festival. At the tea-table the chairman was Alderman Wardley, and he is nearly 92. He gave me the impression that he regarded Sir Henry as being somewhat in the schoolboy stage, whilst Mr. Henry Dixon, who gave an appreciative address, and is nearly 80, seemed to be ranked in the Kindergarten! They are all "twicers", and put to shame us younger folk. And at St. Leonards on a very wet and windy night there was one young lady whose age was reported to be 94.

I like this spirit—this temper that will not allow the darkness, the weather, or Hitler to disturb our loyalty to the services of the church. The "Old Guard" gives us an example and an inspiration. Youth has nothing to boast over age in facing the blackout. Nothing gives me more pleasure than to see this lovely loyalty of old and young. And London has its fair share of this spirit. We are undiscouraged, undismayed, and undaunted: and profoundly grateful to those ministers and churches outside of London who have dealt so kindly with our evacuated children and members.

LIVING UP TO YOUTH.

By the Rev. A. Graham Eldridge.

The war has set a definite time-limit to the most important work of the Churches. The military machine automatically removes from his accustomed religious association practically every young man at the age of twenty. On an average this now leaves about a couple of years for the Churches to Christianize the youth that is not yet called up. At the moment thousands of our men are passing out of their church circles as totally untrained for the Christian warfare as they are for the work of the ranks they join.

We are already talking about the new Europe that must be after the slaughter of this conflict. Is it supposed that that new Europe can come into being without the opinion and influence of the hundreds of thousands of our bravest boys who have borne the suffering and sacrifices of actual warfare? Europe will not be made new by either the platitudes of elderly pious people, or the preaching of plausible sermons to pitch-pine pews. A new Europe demands a new race of men and women. And that new race will not spring up from the jungle of pagan immortalities any more than

it can spring from the die-hard conservatism of our past so-called civilization. If that new race springs up at all it will do so from the soil of Christian thought and experience which has been overrun by troops, churned up by mechanized units, and bombarded from every point of the heavens. If ever we march into that promised land it will be behind the men who have returned from the war with a vastly different notion of life and affairs than this world is holding to-day. It follows then that an unparallelled weight of responsibility now rests upon the Churches for two reasons. First the cleansing, culturing, guiding, and comforting of our lads for their own highest welfare and success, and secondly that their ideals may carry them further than through the war.

Rigorously the Church must tackle at once youth's estrangement from the churches. For many years most churches have tried desperately hard to incorporate youth through social organization. The venture has proved a ghastly and expensive failure. The recreational institutions have now become not only a burden to the churches which initiated them, but an uninteresting husk to those for whom they were provided. Even the monthly service for young people with its special series of addresses has by no means accomplished what ministers and members hoped.

By this time it should be perfectly clear that no amount of special organization can meet the case of youth's estrangement. However enticing the "do" may be, the special effort of itself will never succeed in enlisting the will of youth for the cause of Christ. The church which still places its hopes on "functions" has no future. The needs of youth cannot be met this way.

The position becomes clearer when we recognize church and youth as two distinct entities, even if they do intermingle occasionally. Between them is a great gulf fixed, and sometimes it seems impossible for the one to pass over to the other.

Let us take the church side first. Our present churches very definitely belong to the people who govern them. If one doubts this, one has only to try making some inroad upon their general decorum. The officers and members speak—and quite rightly, but sometimes with great embarrassment to others—of "our" church. This possessive tone and temper are all very natural, but it sharpens the line of demarcation, and makes it quite clear on which side of the line the stranger stands.

There is considerable justification for this attitude. In many cases it was they who sacrificed and built the church. They had it enlarged. They had the gallery re-modelled and a few years later the electric light installed. Thirty years ago they had the choir stalls altered, and a special revolving device erected for the hymn numbers. They decided that the order of service should be hymn, prayer, hymn, lesson, hymn, prayer, hymn, sermon, hymn,

benediction. They decided what the minister should preach, for he was trained in their school of thought, and moulded to the tendencies, tempers, and outlooks of the congregation. It was his congregation.

Through time and change the number of these most worthy people has diminished most seriously, and now a brave few struggle with a dying cause. Often big debts burden them, and they cry unto the Lord that He will save the younger generation so that the long heritage of the people of God may not be lost for ever.

On the other side is youth, intelligent, light-hearted, sceptical, critical, passionate, forceful, and in the main non-religious. But youth feels very deeply, and can love very deeply, and will remain utterly faithful to any cause to which he gives himself. For hoary institutions of Church and State youth cares not two pins. He has no respect for them because he has seen the conditions of life which have emanated from them. He has no attachments. He is a free-lance in a world with which he can do nothing at present.

His attitude to many major questions is due to his experience of present-day conditions. What he has seen and felt, and knows is looming in the very near future, has made him take up a position of relentless disavowal of many most cherished opinions of older people. He feels that his inheritance has been squandered, and that present-day confusion and terror do not offer him a fair deal.

Spiritually youth stands ill-prepared for the fray. Thousands have had no religious training, and but a small number the influence of a vital Christian home to fortify thought and conduct. While they stand facing the desperate issues of these times alone and greatly bewildered, the churches are striving for their own existence, and seeking comfort and help within their cloistered seclusion. In this appalling condition of both church and youth is it possible to bring the two together again so that they can serve each other in the greatest of all causes, the Kingdom of God on earth? The situation presents a great opportunity to a re-born and enlightened Church which has denounced the old exclusiveness with its conservative moods and opinions and which is prepared to live up to youth, in all the vicissitudes through which youth must pass.

Perhaps one of the greatest tests in life is to remain perennially young so that one is never out of step with the quickly moving younger generation. Even physically, this is possible almost to the end. Spiritually, it is a supreme duty not only to live up to youth, but far ahead of youth. Had the churches so lived they would never have become in anybody's estimation either old or out-worn. To-day the Churches would have marshalled youth and been the greatest force in the realm of world affairs if only they had retained true leadership.

Youth's deepest need is neither a building nor an organization, but restored relationships. Youth must find Christ and know what the love of God means for him and his world. He has his own life to adjust to the demands of Christ. Surrender will mean a new way of life with new interests and affections. Nothing less than a clear and definite facing up to Christ and His eternal purposes for humanity can clarify the situation and give to youth a worthy mission for life.

But all this means being made all things to youth, if by any means we may save some. It means living up to youth in all his great expectations and hopes. It means living up to youth in the hours of his great strength, and in the moments of his quick decisions. It means living up to youth in the great moments of his audacious sacrifices for some holy cause which has gripped him. It means living up to youth on the long journeys through the wilderness of doubt and disappointment, and being with youth in the valley of humiliation and sorrow. It means living up to youth when he sees what things should be in State, business, and Church, in ways that we may never have pondered. It means thinking the thoughts of youth, and solving with him his personal problems. It means the fullest inflowing of the life of Christ into our own lives so that we may live ahead of youth as companions and leaders. It calls for the fullest surrender of ourselves and all our possessions to Christ.

The urgency of the situation cannot be over-stressed. There are stubborn facts which will not disappear by sentimental talk either from the pulpit or in the conference room. Here are a few such facts. The Churches cannot continue unless they can Christianize the youth of these times. Youth at the moment is estranged from the Churches and still has no anchorage. Youth is easily influenced by current movements both home and foreign, and by his attachment to ideas and causes can mould the future of England. In camp and trench decisions will be made that may never be altered. In groups, often under quite unfair conditions, the great things of the Christian faith will be discussed and denounced by many because the Churches have failed to leave an indelible Christian impression upon these boys' lives. How many will return from the war confirmed that the Churches mean nothing can be calculated largely by what the Churches decide to do for youth these critical days. The issues are in the balances for the moment, but the scales will quickly turn. Can we not be persuaded to surrender all that we have and are, even our great Church traditions and status, and our obsolete ministries, to the Living Lord Who goeth before us, and not rest until we know a new and fuller life that will joyfully and victoriously live up to youth for youth's salvation?

THE FAMILY CHURCH IN BEING

By the Rev. Eric Shave, M.A.

The Family Church scheme sponsored by the Young People's Department of the Congregational Union of England and Wales has for two years been the subject of actual experiment in an increasing number of churches in various parts of England. These churches have been carefully chosen in town and city, suburb and village, and are representative of widely differing types of social life. As various as are these differences of types are the varying methods that have been adopted in introducing the scheme. Some started with a carefully chosen and complete plan laid before a Church Meeting, while others worked outwards from small beginnings within the Sunday School itself.

At Crosby, a church in the northern suburbs of Liverpool, of which I was minister until June, 1939, the experiment took the former course, and was embarked on in October, 1937, after many months of careful committee work and planning. The first beginnings may be traced back to a discontent which was being felt with the methods, and the vagueness of the purpose, of the Sunday School. Nor was this discontent caused by the smallness in numbers, either of children or of staff, for at that time the attendance was particularly good. But the Sunday School system was deemed imperfect for two connected reasons: firstly, because it was so completely divorced from the main stream of the church's life; and, secondly, because there was no obvious and organized means by which the Sunday School could pass on its members into the fellowship of the church.

We felt that, if we dared express ourselves frankly, and if, in very truth, the inclusion of its youth within the circle of the church's friendship was the pre-requisite of the creation of young members, we had to confess that we were failing hopelessly in the main job to which we had ostensibly dedicated ourselves.

Out of this discontent and frank avowal of failure grew something creative and positive which was discussed and planned to meet our own local needs. First, the leaders met on three or four occasions and ransacked the scheme of the Young People's Department to discover how best it could be applied to these needs.

It was eventually decided to advise the church that (*i*) the Sunday School should be incorporated bodily within the framework of the church; (*ii*) it should cease to be called the "Sunday School", and should adopt the name "Junior Church"; (*iii*) it should meet in future in the morning alongside "Senior Church".

This meant that the Church Meeting would now become the central authority for all work, worship, and Christian education,

and that the church would be prepared to accept children into its midst and extend the hand of friendship to them both individually and collectively; for the slogan "No child in the Sunday School without a friend in the church" seemed to us to be the central principle of our experiment. And to give this a practical setting it was decided to amalgamate Junior and Senior Church for about 15 minutes every Sunday morning in one joint act of "Family Worship", when no child would be expected to sit alone without either parent or foster parent for company in the pew.

The plan went successively through the Sunday School, Staff Meeting, Deacons' Meeting, and a joint meeting of the Deacons and staff, before going in June to the Church Meeting, which passed it unanimously. Valuable suggestions were made at each stage, and each meeting was taken fully into our confidence.

During the summer months two letters were sent out, one to every church member and seatholder, and the other to parents and guardians of Sunday School scholars, telling them quite simply of what we had decided to do and asking for their full co-operation.

On the first Sunday of October the change-over was effected at the promotion service held during the Morning Service, and the departments were re-named The Nursery, Primary, and Children's, and the Junior and Senior Fellowship of the Church, and the whole re-christened "Family Church". The Staff became "Group Leaders"; the classes, "Groups"; and the "Warden" (in place of Superintendent) was solemnly inducted to his office before the whole congregation.

An appeal had been made through the letters for offers to undertake the duties of foster parents, and on the following Sunday the Foster Parents' Secretary made necessary introductions, and, if the parents were not regular attenders, saw the children into the pews with their new friends. It was a great joy to see nearly 150 children distributed amongst the people, and to know that, as the strangeness and awkwardness wore off, new friendships would be created every week.

The Service opened each Sunday with a Call to Worship, a Short Prayer, a Hymn of Praise, and a Bible Reading, and after the Announcements and Offertory the Junior Church went out to its departments in the adjoining buildings, where the special Y.P.D. educational courses were being used. Through these courses many further means of valuable contacts were made between young people and the church; and a living interest fostered in the things for which the church stands.

A christening became a function in which the whole Family Church joined; the Cradle Roll Officer—now an officer of the church—brought in the parents and child at the close of the first hymn, and the service took the place of the Bible Reading. They

were afterwards taken into the Nursery Department, and, with the baby actually present, the new name was inscribed on the Cradle Roll of the Church.

This is only a very condensed account of what we, at Crosby, believed to be something vital to the life of all our churches. In actual results it justified the risk which attended such an upheaval as the change-over from afternoon to morning, for whilst perhaps 20 children were lost to us at the time, there was a 10 per cent improvement in attendance in the summer quarters; the Junior Church Membership in twelve months reached 37; and the keenness of both children and staff which was awakened by the educational methods of the courses, and the new attitude of the older people towards the young people for whom they now felt a new responsibility, brought a quickened spirit into the work and fellowship of the church. What was embarked on as a risky experiment is now regarded as the normal and natural procedure—a habit which, despite the terrible difficulties the war has imposed, bids fair to become a tradition.

I need only add that the conception of Family Church is perhaps the only true and essential conception of a Christian community, and, incidentally, the only scheme which seems to me to be adaptable to the special conditions under which churches and Sunday Schools in both evacuation and reception areas are having to work at the moment.

Any help or advice on the scheme will be given most readily and gladly by the Young People's Department, 25, Memorial Hall, London, E.C.4.

ON LIFE AND BOOKS.

ALMANACS

I WONDER how many readers of these pages have ever made a study of old almanacs. Quite recently several eighteenth century specimens have come under my notice, and I should like to chat about them. Most of them are greatly concerned with phases of the moon, the influence of the stars, eclipses, *etc.* Some serve the purpose of popular magazines in our own day, providing puzzles for solution—mathematical, literary, acrostics, *etc.*, though there are no cross-words. A problem for which one has to wait for a year for the solution would seem scarcely worth trying to the "speeders" of 1940. There are tide-tables, chronologies, and various lists—of Lord Mayors, Bishops, *etc.*—not without value to students of history. There are advertisements too, often interesting and sometimes amusing.

The practical advice the almanacs contain generally relates to weather, health and gardens. But let them speak for themselves:

The Rev. J. B. Binns has a copy of Riders' *British Merlin* (1714) Made and Compiled for his Country's Benefit, by Cardanus Riders

> Adorned with many Delightful *Varieties*, and Useful *Verities*, Fitted to the Longitude and Latitude of all Capacities within the Islands of *Great-Britain* and *Ireland*. And Chronological Observations of Principal Note to this Year 1714. Being the Second after the Bissextile, or Leap-Year. With Notes of Husbandry and Physick, *Fairs* and *Marts*. Also Directions and Tables to all necessary Uses.

Here are Riders' monthly "Observations": How far they would satisfy Mr. C. H. Middleton, on the one hand, and Harley Street, on the other, I do not venture to guess.

> *January.*
>
> This is the Season for good Husbands to lop and prune superfluous Branches from Fruit-trees, uncover their Roots; set all Kind of Quicksets and Fruit-trees in the New of the Moon. Be sure the Wind be not North nor East; and set the same Sides to the South and West which grew at the first. Set Beans, Pease, and Parsnips. The Weather mild, and Moon decreasing, dig Gardens, drench weak and sick Cattle, Kine with Verjuice, Horses with Water and ground Malt sodden with a little Bran.
>
> In this Month let not Blood, nor use Physick, unless Necessity constrain thee. Beware of taking Cold, for Rheums and Phlegm do much increase this Month. It's hurtful to fast long. To drink White-wine fasting is good. Use meats that are moderately hot, for the best Physick is warm Diet, warm Clothes, and a merry honest wife.
>
> *February.*
>
> This Month cut, set, and lay Quicksets and Roses, as all other Plants. Set and Plant Vines, Hops, and all Fruit that grows on Bushes. Sow Pease, Beans, and Onions. Furnish your Gardens with Salads and Pot-herbs for Summer. Prune and trim all sorts of Fruit-trees from Moss, Canker, and superfluous Branches. Remove Grafts of young Trees in the last Quarter, the Moon being in Aries, Libra, or Scorpio.
>
> If Necessity urge, you may let Blood, but be sparing in Physick: And be sure, when a warm Day comes, to prevent taking of Cold through Carelessness, for the warm Air this Month is not lasting, but oft deceives us to our Prejudice.

In this Month, slimy Fish, Milk, and the like, that do oppilate and stop the Liver and Veins, and thicken the Blood, are to be eschewed as Enemies to Health.

March.

Now, regarding the Wind and Weather, graft, cut Quicksets, cover the roots of Fruit-trees (opened in December and January) with fat Earth, Sow Oats, Barley, Parsnips, Onions, Carrots, Melons, Cucumbers, and all kinds of Pot-herbs; slip Artichokes and Sage, and sow all Manner of Garden-Seeds.

Now advise with the honest and able Astrological Physician. It is good to purge and let Blood, for in this Month the Humours and Blood increase, and gross Feeding breeds gross Blood and Humours; therefore use Meats of good Digestion, and such as afford good Juice and Nutriment to the Body. Forbear all Things salt; purge the Blood by Potions and Blood-letting. Sweet Meats and Drinks are commendable. Be sure to eat in the Morning before you drink.

April.

This Month sow Hemp and Flax; pole Hops; set and sow all Kinds of Garden-Herbs. Restore the Liberty of the laborious Bee, by opening her Hive. Bark Trees for Tanners; and let good Housewives mind their Gardens, and begin to think of their Dairies.

In Gard'ning ne'er this Rule forget,
For to sow dry, and to set wet.

The use of Physick becomes now seasonable; as also Purging and Blood-letting. It is good to abstain from Wine, for many Diseases will be taken thereby, to the Ruin of many.

This Month the Pores of the Body are open, and apt to receive Physick; therefore this is the best Time to remove and prevent Causes of Sickness: Or for speedy Remedy in Extremity, pray to God for a Blessing.

May.

This Month commands the provident Housewife, and the prudent Artists, to set their Stills on work. In the Beginning of the Month, sow and set those tender Summer Herbs that would not endure the former Cold.

Weed your Hop-Gardens, cut off superfluous Branches, moss Trees and Gardens, and weed Corn. Rise early, and walk the Fields and Gardens.

Now every Garden and Hedge affords thee Food and Physick. Rise early; walk the Fields by running Streams, the North and West Sides. Sage and sweet Butter an excellent Breakfast. Clarified Whey, with Sage, Scurvygrass-Ale, and Wormwood-Beer are wholsome Drinks. Green Whey excellent against Choler. Eat and drink betimes in the Morning. Abstain from Meats that are hot in Nature, and salt in Quality.

June.

At the Full of the Moon this Month and next, gather your Herbs to keep dry for the whole Year. Set Rosemary and July flowers. Sow Lettice and Rhadish three or four Days after the Full, and they will not run to Seed. Shear your Sheep, the Moon encreasing. Take heed of cutting Herbs or Flowers with a Knife, but rather gather them with your Fingers.

Let honest moderate Labour and Exercise procure your Sweat. Use

thin and light Diet; and chaste Thoughts tend to Health. Lie not unadvisedly on the Ground, nor over-hastily drink.

Distilling of Roses, and making of Syrups and Conserves, are now in Prime. Use a light and thin Diet, for the Stomach is weaker now than in the former Months. Clarified Whey boiled with cold Herbs is very wholsome.

July.

Get Rue, Wormwood, and Gall, to strew your Floors, to destroy Fleas. At the full Moon, gather Flowers and Seeds; dry your Flowers rather in the Shade than in the Sun, which too much exhaleth their Virtue: But, to avoid Corruption, let the Sun's Heat a little visit them.

Beware of violent Heat, and sudden Cold, which are the great Distempers of this Month, and produce pestilential Diseases. Forbear superfluous Drinking; but eat heartily. Use cold Herbs and Meats; abstain from Physick. Now the Rivers are more wholsome than the Baths. In Time of Pestilence, keep your Chamber-Windows shut til the Sun have Force of Shining. Perfume your Chamber every Morning with Tar, upon a Chafing-dish of Coals. Use Carduus Benedictus boiled, and drink it fasting.

August.

Now with Thankfulness reap your desired Harvest. Sow Winter-Herbs in the New of the Moon. Esteem fair Weather as precious, and misspend it not. Gather Garden-Seeds near the Full. Use moderate Diet. Forbear to sleep presently after Meat. Take heed of sudden Cold after Heat.

Beware of Physick and Bloodletting in the Dog-Days, if the Air be hot; otherwise, if Occasion require, you may safely make use thereof. Now moderate Diet is best. Beware of Surfeits, Heats and Colds, for Pleurisies are engendered thereby. Use not to sleep much, especially in the Afternoon, for that brings Oppilations, Head-Ach, Agues, and Catarrhs, and all notorious Distempers of the same kind. Red Wine and Claret are excellent Remedies for Children against the Worms.

September.

Gather Hops the Beginning of this Month, and the End of the former, their Complection being brown, and the Weather fair, and no Dew on the Ground.

Kill Bees, make Verjuice, and remove and set all Slips of Flowers between the Two Lady-Days.

Remove Trees from September till February, especially in the New of the Moon.

The Weather being warm, and the Wind in the South or West, cut Quick-sets, and gather ripe Fruits: Likewise sow Wheat and Rye, Winter Parsnips and Carrots; and also set Roses, Strawberries, and Barberries.

October.

Sow Wheat and Rye. Remove young Plants and Trees about the New Moon; observing this as a seasonable Secret, That in setting, you carefully place that Side to the South and West, which were so before you took up the Plant; otherwise the Cold kills it. Gather your remaining Winter-Fruit; set all Kinds of Nuts and Acorns; and cut Rose-Trees but once in two Years, if you intend to have Store of Roses.

The Garments you last Month hung on your Backs in jest, now button them close in good earnest. Cloath you now for Prevention,

for the Cold comes insensibly, and Fogs oft-times beget a whole Winter's Cold. Consult with your Taylors, as well as Physicians.

Contentment swells a Mite into a Talent, and makes a Man richer than the Indies.

November.

Set Crab-Tree Stocks to graft on. In the Old of the Moon, set Pease and Beans, and sow Parsnips and Carrots. Trench Gardens with Dung, uncover the Roots of your Apple-Trees, and so let them remain till March. Kill Swine in or near the Full of the Moon, and the Flesh will the better prove in the Boiling.

The best Physick this Month is good Exercise, warm and wholsome Meat and Drink: But if any Distemper afflict the Body, finish your Physick this Month, and so rest till March, unless Necessity urge. Use good Meat and wholsome Drinks to nourish the Blood. Be sure to go dry of your Feet: For if not, (unless it be those always used to it) be certain to be troubled with Rheumes and Cold, and other Inconveniences attending.

December.

In The last Quarter of the Moon this Month and the next, are the best Times to fell Timber. Let Fowlers mind their Game. Cover all your best Flowers and Herbs from Cold and Storms, with rotten Horse-Dung. Look well to thy Cattle. Blood Horses. Let a warm Fire and a Cup of Nectar be thy Bath; the Kitchen thy Apothecary's Shop; hot Meats and Broth thy Physick; and a well-spread Table the Proof of thy Charity to thy poor Neighbours.

From the "Advertisements" I quote the following:

Squire's Grand Elixir, or, The Great Restorative of the World, so much on the Wings of Fame for Consumptions, fresh Colds, Coughs, Intermitting Aguish Fevers, Pleurisies, Measles, Small-Pox, all Pains in the Limbs or Joints, all Fluxes, inward Bleedings, Etc. and gives present Ease in the most violent Fits of the Gout, Rheumatism, Stone or Gravel; and in all Sorts of Cholicks, Faintings, and Decay of Spirits; easeth all grinding After-pains, and prevents Miscarriages to a Wonder. Prepared and Sold by Joseph Bawler, Apothecary, in Jewen-street, London; and is Sold for him in most of the principal Cities and great Towns in Great Britain and Ireland.

NOTE Where 'tis not yet Sold, any credible Person who sends first may have it to sell again with good Allowance. Ready Money is expected of all Strangers especially for the first Parcel.

Artificial Teeth set in so well as to eat with them, and not to be discovered from Natural, nor to be taken out at Night, as is by some falsly suggested, but may be worn Years together. They are an Ornament to the Mouth, and help the Speech. Also Teeth Cleaned and Drawn by John Watts, Operator, who applies himself wholly to the said Business, and lives in Racquett-Court, Fleetstreet.

Mr. H. B. Lankester, of Southampton, has, bound together in one volume, 14 almanacs of 1751. Some of these have a particular *clientèle* in mind. *The Ladies' Diary*, apparently the 48th issue, contains "An Improvement of Arts and Sciences, For the Use and Pleasure of the Fair-Sex." Its readers were clearly interested in mathematics, but not so much so as the gentlemen for whom a *Mathematical Repository*, with problems of a comparatively advanced kind, was compiled.

Chronologies are common, sometimes in rhyme:

	Years
Since noble *Strafford* on the Scaffold fell	110
Since *Edge Hill Fight,* whereof loud Fame doth tell	109
Since *Cheapside-Cross* was by the *Saints* pull'd down	108
Since *Moses's* Tables were of mean Renown	108
Since *Newbury* Fight with Crimson dy'd the Field	108
Since Pious *Laud* to Martyrdom did yield	107
Since good King *Charles* resign'd his Royal Head	102
Since Virtue, Truth and Justice all lay dead	102
Since *George Fox* first began the *Quakers* Sect	101
Since *Nol* usurp'd the Power to protect	97
Since Death and Vengeance did for *Cromwell* call	93
Since *Dick* his Son did from his Greatness fall	92
Since *Charles* the Second to *White-Hall* return'd	91
Since good Men for't rejoyc'd, and Rebels mourn'd	91
Since Rebels were at *Charing-Cross* dissected	91
Since *London* was with the great Plague infected	86

The numbers are the years to 1751. It is worth noting that all the chronologies are royalist: Charles is "barbarously murdered"—and so on.

The rates for hackney coaches and chairs also make interesting reading. Apparently a coach for a mile and a half, say Westminster Hall to Bloomsbury Square, costs 1/-, and 2/- for two miles, as Covent Garden to the Royal Exchange. The rates for watermen on the Thames are also given. Here are two more advertisements; the one about artificial teeth has grown a little since 1714. Do any "Blue Flower-pots" still exist, or have they all been smashed by "The Green Man" or obscured by "The Rising Sun"?

Belloste's Pills.

Universally approved of as the finest Purifier of the Blood, and a never-failing Remedy for all Pains in the Joints, Scorbutick, Leprous, Scrophulous, and Rheumatick Disorders; also a certain Relief in the Gout, and many other Diseases incident to Human Nature, as may be seen more at large in *Mr. Belloste's Hospital Surgeon.*

Price 20s. the Whole Box, and 10s the Half Box.

They are sold by a Relation of Dr. *Belloste,* and by his particular Appointment, at the *Blue Flower-pot* in *Broad-street, Golden square;* at Mrs. *Stephens's,* a Milliner, at the *Blue-Ball,* between the *Temple Gates* in *Fleet-street;* and at the *Blue Flower-pot,* in *Little Bell-alley,* in *Coleman-street.*

At the above Places, all Persons may, by seeing the Correspondence with Dr. *Belloste,* be satisfied, that these Pills are genuine, and prepared by him; and that all others, sold elsewhere under the Name of *Belloste,* in *Great-Britain* or *Ireland,* are Counterfeits.

Artificial Teeth, set in so firm, as to eat with them, and so exact, as not to be distinguished from natural: They are not to be taken out at Night, as is by some falsly suggested, but may be worn Years together; yet, are they so fitted, that they may be taken out and put in by the Person who wears them at Pleasure, and are an Ornament to the Mouth, and greatly help the Speech: Also Teeth are cleaned and drawn by *Samuel Rutter* and *William Green,* Operators, who apply themselves wholly to the said Business, and live in *Racquet court, Fleet-street,* London.

Some of the almanacs are apparently compiled by teachers of mathe-

matics, who advertise both their books and their classes. Others are strongly astrological in their bias. We have often, for example, lists of the 12 signs and the parts of the body which they are said to govern, as, for example:

Aries, Head and Face.
Taurus, Neck and Throat.
Gemini, Arms and Shoulder.
Cancer, Breast and Stom.
Leo, Heart and Back.
Virgo, Bowels and Belly.
Libra, Reins and Loins.
Scorpio, Secrets.
Sagittary, Thighs.
Capricorn, Knees.
Aquarius, Legs.
Pisces, The Feet.

One almanac at least is marked by anti-papal, while another is humorous, with this title-page:

Poor Robin 1751
An
Almanack
According both to the Old and New Fashion
or,

An Ephemeris both in Jest and Earnest, of the latest Edition; wherein the Reader may observe (especially if he use a Pair of understanding Spectacles) many useful and very remarkable Things, worthy the Observation not of himself only, but also of all attentive Bystanders.

Containing a Twofold Calendar.

Viz. The good, old, true, plain, honest *English* Account, together with the New-fangled, Minute-splitting (or rather Month-splitting) Whimsey-Heads, Paper-scull'd, slender-witted, Pretendrical, Perkinical, Popish Account; embellished with a Team of Saints and Sinners, composed of 365 Links, at least Twelve Months long.

Being the Third after Bissextile or Leap-Year.

Written by Poor Robin, Knight of the Burnt-Island, a Well-wisher to the Mathematicks.

Here, Reader, you may find most curious Ware,
Far more than other Almanacks declare;
Here are Predictions of each Sort and Size,
To please the Simple, and content the Wise;
Enough in Reason for to satisfy
Each cavilling Critick in Ass-trology;
And he who at our Labour grins and jeers,
We wish he may be known by Midas' Ears.

Poor Robin's comment on September is as follows:

This Month Physicians will scarcely find Time to say their Prayers, they will be so employed in killing sick People. All Persons who are desirous to preserve Health, must be careful how they trust a Physician with their Purses, as well as their Bodies; for if once he gets into your Cash, he'll soon find an Occasion to give you Physick, and when you are under his Clutches, you may solace yourself with a *Memento mori.* In the next Place, take Care you eat no Hemlock in your Salled, or Arsnick in your Pottage; neither catch Cold, nor overheat yourself, but live temperate, and use a Doctor as you should a Lawyer, never but when Needs must, and you need not question a Continuance of your Health; for it is an old Maxim drawn from Experience, that Physicians kill more than they cure.

Dr. Cronin and *The Citadel* seem to have had a precursor in 1751!

ALBERT PEEL.

WORTH NOTING FROM RECENT BOOKS.

And if the history of mysticism were simply the history of psychoses and neuroses, it would still include a formidable array of names, names of men whose insights, however dubiously arrived at, have impressed rational and responsible observers as touching a truth and revealing a reality not reached by the usual methods of logic or encountered in the ordinary sensual and practical contacts with things. It would be a Pickwickian history of the "psychologically mal-adjusted" that included, on the grounds of their mysticism, Plato, St. Paul, St. Augustine, St. Francis, Jakob Boehme, Dante, St. Teresa (who got a lot done), St. John of the Cross (not to be despised as an organizer), Pascal, Coleridge and Emerson.

IRWIN EDMAN, *Four Ways of Philosophy.*

Perhaps the first effect of reflection on our institutions is to make one aware of their defectiveness; it becomes hard for the educated man in our Western communities to belong to a Church, since he can accept no one of the creeds as it stands; or to a political party, since they are all tainted with stupidity and self-interest. The study of philosophy has a strong tendency to detach a man from these ties, and also from the ties of family and country. The philosopher must be no partisan; he must be "above the battle". Religion carries the detachment a stage further: in union with the One, all differences vanish, and one becomes the universal being in principle. At the same time, one also becomes useless and meaningless.

W. E. HOCKING, *Mahatma Gandhi.*

I conclude, therefore, that if we are searching for tests of orthodoxy in a comprehensive Church we cannot possibly lay stress on any observance of rites and ceremonies, and this conclusion is confirmed by the condition of the Christian Churches in England to-day. If we make baptism, confirmation and eucharistic-conformity, or any selection of these three, conditions of membership for a Church which is to be *the* Church of England, we shall find that we have excluded, among others, three groups of Christians—the Society of Friends, the Salvation Army and the Unitarians—who perhaps more than any other groups of people (and certainly not less than others) show the fruits of the Spirit of God.

R. B. HENDERSON in *The Modern Churchman.*

Matter, as we know, exists in three states—the solid, the liquid, and the gaseous. We might classify literary style in the same way. The solid is for professors writing for or at each other. The liquid is appropriate for ordinary purposes. The gaseous is acquired by politicians, preachers and journalists.

W. R. INGE in *The Modern Churchman.*

The majority of English teachers seem to have lost all sense of religion. Many of them have replaced it by beliefs in Socialism or psycho-analysis. Their one-sided rationalism has caused them to identify religion with denomination, and this mistrust of the Churches has forced many of them into the arms of secularism and materialism. Paradoxically enough it has often been the Churches themselves which have presented religion in a form that has opened the doors to materialistic doctrines.

ROM LANDAU, *Love for a Country.*

FOREIGN REVIEWS.

Man in Revolt. A Christian Anthropology. By EMIL BRUNNER. E.T. by OLIVE WYON. Lutterworth Press. 15s.

Fear and Trembling. By SOREN KIERKEGAARD. E.T. by ROBERT PAYNE. Oxford Press. 7s. 6d.

Church and State. By KARL BARTH. E.T. by G. R. HOWE. S.C.M. 2s. 6d.

The Message of Jesus. By MARTIN DIBELIUS. E.T. by F. C. GRANT. Nicholson & Watson. 8s. 6d.

Man in Revolt is a very welcome addition to the Lutterworth Library. Too often English translations of foreign books appear long after they have lost their immediate relevancy. We congratulate the publishers and Miss Wyon on having this translation ready within two years of the publication of the German original. That German original has already been described in these columns. It had for its title *Man in Contradiction: The Christian Doctrine of the True and the Actual Man.* It is impossible in a short review to give any adequate account of this immense and suggestive book, and unnecessary, as Brunner has himself provided us with a summary of its teaching in the chapter he contributed to the Oxford Conference volume, *The Christian Understanding of Man.* It must suffice to deal with two aspects of Brunner's teaching in regard to which there has been much misrepresentation. Brunner is not repristinating an obsolete orthodoxy, and, unlike Barth, he does not deny "the Biblical doctrine of a general or 'natural' revelation of God". He recognizes that

> in the course of history the natural sciences and philosophy have had just as much reason to complain of these encroachments on the part of theology as theology has to complain of encroachments upon *its* sphere.
>
> The whole historic picture of "the first man" has been finally and absolutely destroyed for us to-day. The conflict between the teaching of history, natural science and palaeontology, on the origins of the human race, and that of the ecclesiastical doctrine, waged on both sides with the passion of a fanatical concern for truth, has led, all along the line, to the victory of the scientific view, and to the gradual but inevitable decline of the ecclesiastical view. . . .
>
> Far more important than this external reason for giving up the story of Adam and Eve is an inner one. By clinging to the historical framework the actual fundamental content of the Christian doctrine of the origin of man has been either concealed or buried. So long as the historico-theological interest was maintained on the plane of empirical history, the central Biblical truth remained concealed behind a story which was perceived to be impossible.
>
> The abandonment of the historical form of the doctrine is not a loss, nor is it a trifle, but it is a necessary purification of the Christian doctrine for its own sake, not for the sake of science. Science stimulates us to find a positive and adequate form for the Biblical message of the origin of Creation and the Fall of man. Only thus, too, will it be possible to clarify and intensify our opposition to metaphysical evolutionism. Above all, by this new formulation it will become clear that when we talk about the origin of man we are not speaking of a certain man called Adam, who lived so many thousand years ago, but of myself, and of yourself, and of everyone else in the world. Only in this way will the

Christian doctrine cease to be bad metaphysics; for in its old historical form, without intending it, it was a metaphysic of history, and thus bad theology.

When Barth gave at Utrecht the lectures of his Credo, he was asked, "Did the serpent actually speak in Paradise?" That was a question natural in a land where by some in the *Gereformeerde Kerken* belief in the actual speaking of the serpent is made a test of orthodoxy and so a means of division. Barth answered, "We should rather inquire what the serpent said". This Brunner characterizes as

> a clever evasion of a problem which, in Holland in particular, ought not to be evaded. There is more at stake here than a desire for enlightenment which has little theological importance; it is not a mere question of apologetics. For theological reasons the Adam narrative ought to be abandoned, since it is the main source of that "determinism" with which even Barth reproaches the classic ecclesiastical doctrine.

As Brunner later writes:—

> It is true of course that there certainly is an irreconcilable opposition between the ancient ecclesiastical form of the doctrine and the idea of evolution. But purely from religious considerations we have already rejected this traditional form of the doctrine as a fatal misunderstanding, as a corruption of the real thought of the Bible. . . . How personal existence and sin come to be lies beyond all that empirical genetic description and research into causes can prove. Equally little, however, can the theological statement about the Origin and the Fall of Man contain an element which prejudices the picture of the story of the growth of man. It merely says that wherever there are human beings there too you will always find both the divine Origin of Man and his Fall: the image of God and its destruction, that is, "man in contradiction".
>
> Thus the Christian doctrine of Original Sin and of the Fall, rightly understood, is no more opposed to the fact of evolution than the beauty or the ugliness of a picture is opposed to the chemical qualities of its material—the canvas or the colours.

Fundamental to Brunner's position is his emphasis that man is a responsible being—able, that is, to "make response" to God. As he puts it:—

> It is that alone, and not any weakening of the doctrine of the *sola gratia*, which causes me to hold fast to the Biblical doctrine of a general or "natural" revelation of God, in spite of all that may be said to the contrary. The fundamental idea of my book is this: that even the unbeliever is still related to God, and therefore that he is responsible, and that this responsibility is not put out of action even by the fullest emphasis upon the generous grace of God, but, on the contrary, that God requires it.

In a long appendix, "The Problem of Natural Theology and the Point of Contact (*Anknüpfung*)", Brunner deals with Barth's attack upon him as an upholder of Natural Theology and complains that Barth has misrepresented his position.

> The difference of view between myself and Barth comes out, in the main, at two particular points: (i) that I, in opposition to Barth, but in agreement with the Scriptures and the Reformers, maintain that God is still revealing Himself in His work of Creation at the present time, and (ii) that I do not regard the distinctively human element in man as

a trifle, but that I regard it as a theologically relevant fact, which can only be understood from the point of view of the truth that man has been created in the image of God.

The relation between God and man cannot be described by the formula of the sole causality of God, or of the sole operation of God, because God's creation of man has from the outset created a relation of "over-againstness" which—this is God's will—has the result that even the divine action in man always respects the fact that man is subject. Even the divine action of grace is not an arbitrary action, but it is intercourse or personal communion, and indeed the only real intercourse which is the only pure contrast to any arbitrary treatment, because it consists in the fact that God's word of love changes man's defiance into voluntary obedience. So great is God's gracious approach to us, so very much is it the opposite of any coercion that it is the self-surrender of God for us. God is greatly concerned that man, even as sinner, shall not be overwhelmed, but addressed as one whom God confronts. The most decisive thing which can be said about the "point of contact" is the fact that the divine operation in man takes place through God's speaking to man.

No Christian doctrine has been more obscured by the evil legacy of the past than the Christian doctrine of Man. This is the more unfortunate in that, although the Christian doctrine of Man is not the most important aspect of Christian teaching, it is the aspect which comes most immediately into relation with modern thought. As Brunner shows, it was through their view of man that "the most influential thinkers of recent generations" —Darwin, Nietzsche and Marx—gained their power and "made history". We need much a Christian Humanism which shall interpret man in the light of the Christian revelation of God. This rich, full book helps in this, and we hope it will be widely read.

Apart from Luther, Brunner quotes no writer so often as Kierkegaard. We are grateful to the Oxford Press for publishing at last his works. *Fear and Trembling: A Dialectical Lyric by Johannes de Silentio* was written soon after Kierkegaard had broken off his engagement to Regine Olsen. It deals with Abraham and God's command that he should sacrifice Isaac, and thus in veiled language seeks to justify his abandonment of the young girl he loved. Gloomy as is the book, it is one of those books which leave an indelible impression on the reader, so that it will be difficult to think of Abraham's sacrifice or of our Lord's reference (*Lk.* 14^{26}) to "hating father and mother and wife" without remembering what Kierkegaard has written here. He writes more as "a knight of resignation" than as "a knight of the faith". It is "the distress and dread of the paradox of faith" of which he speaks. They are many to whom this lonely, gloomy Dane can make no appeal. For others he has a strange fascination. This book, inspired by his renunciation of Regine's love, will enable the reader to decide to which class he belongs. But before he thus decides he should read the chapter on Regine in Dr. Lowrie's *Kierkegaard*.

Karl Barth's *Church and State* calls us back to the consideration of the great public issue of our time—the nature of the State and the limits of its authority. We are not surprised to hear that this little book, in German called *Justification and Justice* (*Rechtfertigung und Recht*), has already aroused great interest on the Continent. It is a welcome proof that his recent writing of immense books has not deprived Barth of his gift of writing manifestos of explosive power.

Barth naturally refers to the teaching of the Reformers on the nature of the State, but he recognizes that they give "a very inadequate answer". He discusses at length the New Testament teaching on the State and strongly affirms the distinction between the function of the State and the Church.

> The State would be denying its own existence if it wished to become a Church. And the Church on its side, for its own sake, or rather, for the sake of its mission, can never wish that the State should cease to be the State. For it can never become a true Church. If it were insane enough to attempt this it could only become an idolatrous Church. And, on the other hand, the Church would be denying its own existence if it wished to become a State, and to establish law by force, when it should be preaching justification. It could not be a true State; it could only be a clerical State, with a bad conscience on account of its neglected duty, and incapable, on this foreign soil, of administering justice to all men, as is the duty of the State.

On the vexed question of military service, Barth writes:—

> Because the State "beareth the sword" (*Rom.* 13) it is clear that it participates in the murderous nature of the present age. Yet on this matter, at least in principle, we cannot come to a conclusion which differs from that of the Reformers. Human law needs the guarantee of human force. Man would not be a sinner in need of justification if it were otherwise. The State that is threatened from within or without by force needs to be prepared to meet force by force, if it is to continue to be a State. The Christian must have very real grounds for distrusting the State if he is to be entitled to refuse the State his service, and if the Church as such is to be entitled and called to say "No" at this point. A fundamental Christian "No" cannot be given here, because it would in fact be a fundamental "No" to the earthly State as such, which is impossible from the Christian point of view.
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> It is quite another question whether the State has any right to try to strengthen its authority by making any kind of *inward* claim upon its subjects and its citizens; that is, whether it has any right to demand from them a particular philosophy of life (*Weltanschauung*), or at least sentiments and reactions dominated by a particular view imposed by the State from without. According to the New Testament, the only answer to this question is an unhesitating "No!" . . . When the State begins to claim "love" it is in process of becoming a Church, the Church of a false God, and thus an unjust State. The just State requires, not love, but a simple, resolute, and responsible attitude on the part of its citizens. It is this attitude which the Church, based on justification, commends to its members.

There is no ethical problem on which modern Christians are so divided as that with which Barth here deals. We hope this short and pregnant book will be widely read. It is useless to argue for or against problems such as "pacificism" until we have cleared our minds on the problem with which this book deals, the relation of the two realms of Church and State.

In *The Message of Jesus* Dr. Dibelius gives in concrete form the results of his analysis of the constituent elements of the Gospels from the standpoint of that Form-Criticism of which he is one of the acknowledged leaders.

The first half of his book gives passages of the New Testament under the headings Early Christian Preaching, The Old Stories, Parables, Sayings, The Great Miracle Tales, Legends. The second part has "explana-

tions" of these headings. In his explanation of Legends Dr. Dibelius gives a necessary warning about the meaning of that term.

> A widely popular usage sees in the term "legend" the designation for false history. But that is not the meaning of the term. "Legends" mean, in the language of the Christian middle ages, stories of the life or death of a saint which were customarily read on the saint's day (*legenda* means "what is to be read").

We cannot but think that this use of the term "legend" is unfortunate. We are not living "in the Christian middle ages", and the meaning of a word to-day is determined by its popular modern usage. "Legend" in modern speech inevitably implies what is "legendary", *i.e.*, fictitious. And this misunderstanding is the more likely to arise in that some of the representatives of this new method, *e.g.*, Bultmann, seem to reverse the old maxim, "A negative cannot be proved", and to be certain only of their negations and doubtful only of their affirmations. Dibelius is happily free from such excessive scepticism and this little book should be widely welcomed as a simple statement of the conclusions of one of the more cautious advocates of this new method of criticism which is the fashion of the hour.

SYDNEY CAVE.

M. Amedée Ozenfant's well-translated *Journey Through Life* (Gollancz, 12s. 6d.) is interesting because it is "different", relating "four years of life still hot" (1931-4) when the author was living to the full both as artist and writer. It tells of the conception and execution of the picture "Life", recently acquired by France for the Luxembourg Museum, of the artist's mental activities during those years, and his reaction to the international situation. It must be confessed that we found the third section, "Optimism and Unity", with its philosophical and sociological disquisitions, as unimpressive as we found the reproduction of the painting (but M. Ozenfant is to tell us what the painting means in another volume). His aim is

> to discern relationships, affinities, trends and constants, in spite of all contradictions. And to establish on this basis a personal and social *modus vivendi*, within a satisfying image of the universe.

It is in the application of this aim to the artist's task that the book has its value. We are made conscious of the seriousness with which M. Ozenfant conceives a picture, of his dissatisfaction with its execution, of his method:

> Actually I paint almost entirely, now, out of my imagination and a sum, a synthesis of memories. I go on observing, of course, constantly, but I do not use what I see directly, immediately.

And how true are these words:

> The trouble, the fundamental misunderstanding between the artist and most of the public is that the artist wants the spectator to submit himself to the work, to be its slave, to obey its will. While the spectator, on his side, wants to treat the work as his servant, to look at it the way he pleases, to find in it what he likes.

M. Ozenfant is of the Left, and those who desire to understand French politics will be helped by his pages.

EDITOR.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London unless otherwise stated.*)

The Book of Job. By E. J. KISSANE. Dublin: Brown & Nolan. 12s. 6d.

The Challenge of Calamity. By S. NOWELL-ROSTRON. Lutterworth Press. 7s. 6d.

THE Book of Job never ceases to attract both the scholar aiming at the solution of its many problems, and those who come to it because of its literary fascination. Here are two more books about it. Professor Kissane's contribution is that of a Roman Catholic scholar well-equipped for his task, who has made a thorough examination of the Hebrew text, taking into account the most recent work upon it. He has written a book which will claim the serious attention of his fellow-scholars, even though the standpoint is somewhat more conservative than would commend itself to many of them. The general student also will find this book a useful one, because of its concentration on the really important points, its fresh and independent treatment of many of them, and its comparative brevity.

The author's plan is to divide the book into suitable sections, and give an analysis of the thought of each, followed by a new translation. He appends the necessary critical notes (reduced to a minimum), and a comparatively brief, but adequate, commentary, which can be followed without a knowledge of Hebrew. These notes show careful selection of the points treated and keep to the point in treating them. As an example of the independence of the views sometimes taken, we may quote Professor Kissane's rendering of a crucial passage, $19^{25\text{-}27}$:

> And I know that my Defender liveth,
> And the Eternal will stand forth on the dust;
> And after my skin is stripped off, did I but see Him,
> Without my flesh were I to behold God,
> He whom I see would be on my side,
> And whom my eyes should behold would not be estranged.

The Introduction is well worth reading, even by those familiar with the problems of *Job*. The treatment of the metrical structure of the poem is much more convincing than are some of the elaborate schemes which have been put forward. Prof. Kissane rightly regards the prose Prologue and Epilogue as essential to the poem, but he might have made more use of the Prologue in stating the attitude of the writer of *Job* to the problem of suffering. The conception that Job is a martyr-witness set to vindicate the honour of God deserves fuller recognition and evaluation, both here and elsewhere.

Mr. Nowell-Rostron's book is a painstaking continuous exposition, based on the Revised Version. The text deals with the thought of the Book in short sections, whilst footnotes give references or explain any difficulties of subject-matter. There are many suggestive literary parallels or illustrations,

but the exposition frequently crosses the line that divides exegesis from homiletics. There is no adequate handling either of the critical questions or of the problem of Job considered as a whole, and too much is read into the speeches ascribed to Yahweh. Altogether, this is a well-meaning, but rather ordinary production, which has not kept abreast of recent literature. It may, however, serve a useful purpose in explaining the details of the Book to the general reader.

H. Wheeler Robinson.

Martin Luther's Commentary on St. Paul's Epistle to the Galatians. Edited by J. P. Follows, M.A. Harrison Trust. 5s.

The Harrison Trust has done well to republish an English version of Luther's Commentary on *Galatians* at a cheap price. It is one of the great commentaries on a book of the Bible. One may compare it with Augustine on the *Psalms*, Bernard on the *Song of Songs*, Barth on *Romans*. Each of these books is an expression of personal religion in the form of a commentary. Luther's *Galatians* stands out as an expression of the very spirit of the Reformer and of the Reformation. Practically all his religion and all his theology is here: justification by faith, the attack on the monks and the Schoolmen and their doctrine of merit, Luther's conception of the Atonement —one may read them all in the most forceful and vigorous language. It has been said that Luther's words were "half-battles": when we read this Commentary we may think that the qualification "half" might be omitted.

Everyone remembers how this Commentary was a help and comfort to Bunyan, when in trouble of soul he desired to see some ancient godly man's experience, who had been that way before; he found that what Luther had written many years previously might have been written out of his own heart.

So also it will be remembered how it was through the reading of this same Commentary that Wesley felt his heart strangely warmed in Aldersgate Meeting-house, and there and then experienced what he always regarded as his true conversion to evangelical religion.

Yes: Luther's Commentary on *Galatians* is a great book, and though it does not exactly use the idiom of the twentieth century, it may all the same speak to our condition, so much alive is it. Life throbs in its words, and will get past all the differences made by four hundred years.

The Editor says that the book has been forgotten, and he knows only of one person who has read it. The reviewer can tell him of another, as he read it himself right through when a student at Mansfield College: he has never forgotten the impression of immense power and evangelical fervour then made upon him.

The translation reproduced is that of the Rev. Erasmus Middleton, made in the sixteenth century. The English is vigorous and good, and is worthy of Luther. It is only to be regretted that, no doubt for reasons of economy, the new edition has had to be abbreviated. The Editor says that it has lost none of its value through the abbreviation; but Luther did not waste words, and a part, after all, is less than the whole.

Robert S. Franks.

The Work of Christ. By F. Warburton Lewis, M.A. Epworth Press. 5s.

This volume of sermons is of a theological character, as indeed the name indicates. The sermons are undoubtedly thought-provoking and contain many important theological ideas. But it would be wrong to treat them as a piece of systematic theology, although something like a system is apparent behind them. Perhaps the most outstanding conceptions of this system are

that our redemption is through the suffering of God and that God is always faithful to His own nature: both ideas are united in the conception of God as Love.

Mr. Lewis is most emphatic on the suffering of God. The suffering of Christ on Calvary was but a revelation of the continual suffering of God because of human sin. The Lamb was slain from the foundation of the world: in other words, Christ, Who is one with the Father, suffered before Calvary and suffers still whenever and wherever men sin and thwart the Divine purpose. It is because God is Love that He suffers so: Christ's passion and death were a revelation of this suffering love. Against the opposite view of the impassibility of God Mr. Lewis uses the strongest words.

> There are those who believe and who teach that God cannot suffer. Their god is not my God. Worship him I could not; love him I will not; obey him I dare not. . . The only God I know is the God who revealed Himself in the Christ of Calvary, the God who shall yet bear all our suffering to perfect joy and health.

This God Who suffers out of Love is faithful to His own nature when He forgives. Forgiveness is an act of justice or righteousness.

> If God is faithful He must be faithful as a Father—God would be untrue to His Fatherhood did He not forgive.

Upon this second point the reviewer finds himself in agreement with Mr. Lewis. But there is more to be said on the question of the Divine Impassibility than Mr. Lewis allows. It is bound up with the deep question whether the life of God is in time; or is, as the medieval theologians believed, a *totum simul*, a *punctum stans*, *i.e.*, is altogether beyond and above time and is eternal, as eternal is distinguished from everlasting. If this is the right conception of the Divine Life, then it is possible to admit that there are elements in it which would be elements of suffering, if that Life were lived in time. But as elements of the Eternal Life of God they are taken up into a larger whole, whose nature is joy and bliss. In the Eternal Life of God all that in itself would cause suffering is overcome and transmuted; so that it does not mar the perfect bliss of God.

Suffering as such belongs to the time process: it was as man that Christ suffered, so revealing to us who live in time the Eternal Love of God. Suffering in itself is not a good, nor is it Divine. But it is the form taken by the revelation of the Divine Love in a world of sin.

Mr. Lewis is a highly imaginative writer, and sets out his thoughts with the help of most attractive imagery. Whether one agrees or disagrees with him, he is well worth reading.

ROBERT S. FRANKS.

Language and Reality. By W. M. URBAN. Allen & Unwin. 21s.
Christian Philosophy. By FATHER JAMES. Burns, Oates. 6s.
Our Knowledge of God. By JOHN BAILLIE. Oxford Press. 8s. 6d.

Dr. Urban's work is a sequel to two others, *Valuation* and *The Intelligible World*, both published in the "Library of Philosophy", in which it also appears. It is without question a treatise of great importance. Its purpose is to defend the essential connexion of knowledge with language; and as a consequence of this connexion to maintain the fundamental truth of the Greco-Christian tradition in philosophy, or as Dr. Urban delights to call it, the *philosophia perennis*.

The Aristotelian philosophy was developed on the basis of the correspondence of language with things, and of concepts with language. Aristotle

did but express here what is the ruling principle of the *philosophia perennis* throughout. Dr. Urban in his very extensive treatise seeks to refine upon this general conception, and so to defend it against the numerous attacks which it has undergone at the hands of empiricists and nominalists. For him nominalism is the prime error in philosophy; while empiricism always implies a narrow and limited view of the universe which can never adequately describe it together with all that it implies. Truth, according to Dr. Urban, is the same thing as intelligibility; and that is intelligible which can be expressed in language. It is true that the resources of language are strained as we proceed from the facts of experience to their implicates. Language begins with the attempt to copy things; but in the end it proceeds to express things by means of symbols. These, however, are no mere arbitrary signs for the unknown and unknowable: while there is in the symbol always a negative element which denies its literal application, there is also a positive element which retains contact with reality. Symbols express those elements in reality which can only be perceived by the reason; but for this purpose they make use of the names of common things, stretching them beyond their ordinary meaning. It is in this way, for example, that God is called Father.

Art, science, and religion all make use of symbols; but their use culminates in metaphysic, which is simply a view of the universe that rounds it out so as to make it intelligible. The concepts of metaphysic—God, the Soul, and the World—are the concepts inevitably required to describe the universe intelligibly. Dr. Urban contends that there is a natural metaphysic of the human reason, of which the *philosophia perennis* is simply the articulated form. Its fundamental principle is the unity of origin and value. It is a metaphysic of things, it is value-charged, and it treats causality as intelligible: in other words, it explains first causes by final causes. It culminates in the concept of the *ens realissimum* which is also the *ens perfectissimum*; that is, in the idea of God, Who is at once the Original Source and the Ultimate End of all things. It is clear that Dr. Urban is describing the scholastic metaphysic, which is so finely exemplified in St. Thomas Aquinas. He makes his position still more clear by proceeding, like St. Thomas, to develop the negative element in the conception of God: He is altogether beyond time and space. Yet He is to be reached by the intellect, in so far as He is the necessary condition for the intelligibility of the universe. Dr. Urban refers to the Kantian criticism, and says that what it really means is that God cannot be described in purely empirical terms: He can, however, be expressed in a necessary symbol apart from which the universe is unintelligible. The same is true of the other great ideas of the Soul and the World: this is what Kant properly intends when he speaks of regulative Ideas.

The writer may perhaps be allowed to mention that these are substantially the same views as are stated in Chapter V of his book, The *Atonement*, under the heading, "Outline of a Metaphysic of Christianity". He cannot but welcome therefore a great treatise working out the implications of such a metaphysic in detail. It is interesting to see the Ontological Argument once more coming into its own as the very foundation of philosophy. For that is the real import of Dr. Urban's new book: that is the conclusion to which everything works up. The Ontological Argument, which identifies Value and Reality, has long been in philosophy a stone of stumbling and a rock of offence; but if Dr. Urban is right, as I believe he is, it is destined to be the headstone of the corner, without which all philosophy is insecure.

Thomism has many expositors at the present time and Father James's *Christian Philosophy*, which is really another exposition of Thomism, has the merit of being most attractively written, while it is also lucidly clear: there is further in it a real endeavour to relate Aquinas to modern modes of thought. It is interesting, moreover, after reading Urban's *Language and Reality*, to note that Father James also puts in the claim that the metaphysic of St. Thomas is the natural metaphysic of the human mind. But there is a difference from Urban's point of view in that Father James emphasizes, like St. Thomas, the inability of human reason to reach ultimate truth without the help of Divine revelation. Yet he is at great pains to affirm that however much we distinguish between reason and revelation, there can be only one Truth; and that ultimately the truths revealed by Christianity and the Truths of the natural reason must coincide. He adopts accordingly the definition of Christian philosophy given by M. Gilson:

> Christian philosophy corresponds to that body of rational truths which have been discovered, more deeply understood, or simply safeguarded, thanks to the help afforded human reason by divine revelation.

But in accepting this definition, Father James will not admit any final dualism between the natural and the supernatural. His position is that the present order of things is bound up with Jesus Christ. The supernatural is nothing external to the Universe: it has entered into the world and has given a unitary orientation to human life. Christ is the sole exponent of life's purpose and meaning. The supernatural life is the human life: the ultimate morality is the Christian morality. In Christ the Divine Reason was displayed; and so the standard of morality was revealed. Only through rising to the Christian level does man truly attain personality.

Christian Philosophy can be recommended as an excellent introduction to the Thomist point of view, especially on its ethical side. Its admirable style removes all difficulties except those that are inherent in the subject.

Professor Baillie has written a fascinating book on a great theme, in which he reviews not only the traditional theology of the subject, but also the most recent developments connected with it, especially those associated with the names of Otto, Barth, and Brunner.

His general position is that we know God not, as Aquinas teaches, by inference from the world, but by a direct confrontation in which He meets us as a Living Person. This confrontation takes place in religion, which is the characteristic disturbance set up in the human soul and in human society by the self-revelation of God. God leaves no one alone. It is indeed our common sin and shame that we try to shut Him out; but we never succeed altogether in doing so. Dr. Baillie differs from Barth and Brunner, who each in his own way asserts the total corruption of humanity. Our author believes that there is always left in man that which can make response to God.

But if God is thus always revealing Himself to man, how is it that there are atheists? We must distinguish between a rejection of belief in God with the top of the mind and with the bottom of the heart. To meet atheism, proofs for the Divine existence are useless; what is necessary is to prove that we really know God, even though we may think otherwise. The proof is led from Otto's idea of the Holy. All men have that which they reverence, even though they may not know it to be God. Kant in particular was right when he spoke of our unconditional obligation before the moral law, and of the reverence which this law awakens in us. But he was wrong in separating the moral law from God. We can only reverence the Absolute;

and since morality is entirely a function of personality, we can feel no moral obligation to an Absolute that is not a Person. But further, in our relation to the Personal Absolute, whom we call God, we realize, firstly, that our true freedom is His service; and, secondly, that He cares for our good more than we do ourselves. In a word, we learn to know God as Love, and this recognition of the love of God awakens the response of gratitude.

Dr. Baillie fortifies this argument for belief in a personal God by pointing out how much of recent philosophy has abandoned the notion that we know other human persons by an inference from their bodily actions; it insists that we have a direct knowledge of them that is in no way inferential. But if we so know our friends, why not that Friend Who is God?

The knowledge which we have of God is developed in the doctrine of the Divine attributes. But, just as it was an error of Aquinas to suppose that we know God by inference from the world, so it is equally an error on his part to imagine that the Divine attributes are known by analogy from human qualities. On the contrary, they are contained in our original knowledge of God. Human personality is given to us only as an ideal, whose truth exists in God. So also we cannot develop the Divine Infinity from our finitude: it is, on the contrary, our knowledge of the Divine Infinity that reveals our finitude to us.

There is no question but that *Our Knowledge of God* stands for a fundamental truth. We have an immediate knowledge of God in morals and religion, or rather in the moral religion which is the true religion. But can we afford to ignore the metaphysical approach to God which is the subject of the two other books previously reviewed? The religious knowledge of God seems to hang in the air until it is metaphysically justified. Even the profound experience of religion needs to be related to the rest of experience before the mind can be satisfied. This does not mean that religion cannot persist in spite of intellectual difficulties. But it does mean that the religious man is truly religious when he seeks for the intellectual justification of what he most assuredly believes. The search for such justification is one form of the service of God, Who gave man not only a heart that feels, but also a mind that thinks.

ROBERT S. FRANKS.

Towards a Dimensional Realism. By CHARLES M. PERRY. University of Oklahoma Press. $2.50.

Professor Perry, of the University of Oklahoma, has attempted in this book to present an intelligible metaphysic in dimensional terms. He has taken hold of the mathematical principle that if two straight lines be drawn at right angles to one another, changes of position in the one are entirely independent of similar changes in the other: as it is said, the lengths along one line have no *projection* on the other line. Nevertheless, the one line can be transformed into the other by rotation about a third line perpendicular to both; this, however, brings in a third dimension. Thus we have a triadic scheme, in which three straight lines, or *axes*, as they are called, are all at right angles one to another.

What Professor Perry has done is to apply this triadic scheme in the same way as Hegel applied his formula of thesis, antithesis, and synthesis. Thesis is opposed to antithesis, but synthesis unites them: thus being is opposed to non-being, but both are united in becoming. Hegel saw the universe as a system of triads, in which each synthesis became the starting-point for a new antithesis, till the final synthesis was reached. Dr. Perry similarly sees the universe as a system of triads, only that they are of a dimensional character: the single real difference is in the use of the mathematical image.

Thus the "event" is analysed into change and the changeless, each at right angles to one another, *i.e.*, independent one of another and yet united in the event which includes both. Similarly, the universal and the particular are opposed and yet are united in the individual.

Causality is explained as a translation of one thing into another which is rectangularly opposed to it: the translation takes place by means of a rotation in a third dimension which gives us the *relation* of causality—subject and object are similarly opposed, but are related by the third dimension of knowledge. In fact, all relations between terms are to be explained by means of a third dimension at right angles to the extremes.

Finally, modern mathematics admit not only three dimensions such as we commonly recognize, but also many dimensions all at right angles to each other, *i.e.*, independent one of another. Here Dr. Perry finds the picture of an organized society, combining many independent characters, and the more there are, the richer the society.

It is all very interesting and suggestive; but apart from the mathematical image there does not seem to be any real advance upon Hegel. After all, the mathematical image is only an illustration; it really explains nothing: it only furnishes a parallel from mathematics to what goes on in other spheres. *Towards a Dimensional Realism* does not appear to make any really fresh contribution to the metaphysical problem.

ROBERT S. FRANKS.

Roman and Christian Imperialism. By J. WESTBURY-JONES, M.A., Ph.D. Macmillan. 10s.

This book consists of a discussion of three distinguishable, though interrelated, topics:

(1) the resemblance between the universalism of the Roman Empire and that of the Christian Church;

(2) the light thrown on the New Testament by a knowledge of the technicalities of Roman Law;

(3) the influence exercised by Christianity on Roman Law under the Christian Emperors.

Dr. Westbury-Jones shows that he possesses a very extensive knowledge of Roman Law; and in treating the third of the three subjects just named, he makes an original and valuable contribution to the study of it. In dealing with the second subject also, he throws light on numerous passages in the Pauline Epistles. In regard to the first subject, while no doubt the parallel between the Church and the Empire is well worth drawing out, Dr. Westbury-Jones's somewhat fanciful comparison of Alexander the Great, Augustus, and Jesus as the three great universalists can hardly be said to advance very much our understanding of the realities of the subject.

I fear it must be said that on the whole the book leaves a distinctly unfavourable impression. The contents are very loosely articulated; and the three topics are not worked together into any real unity. In his treatment of the Gospels, the author greatly exaggerates his general thesis, and frequently writes as if the Jews with whom our Lord spoke must have been fully familiar with the minutiæ of Roman Law, and could have possessed no legal usages of their own. The book simply abounds in exaggerations, inaccuracies, and blunders on points of detail; and many of the references in the footnotes are incorrect, defective, or confused. The Greek words quoted are very often wrongly accented, and in some cases misspelled. The incorporation in the text of numerous passages of modern works (not always

of first-rate authority) gives the work in places the appearance of a patchwork or cento.

The cumulative effect of these blemishes is distressing in the perusal of a learned work, and seriously detracts from its value. But that is not to say that the book is devoid of much interesting material and many suggestive thoughts.

C. J. CADOUX.

The Fear of Hell as an Instrument of Conversion. By CLEMENT F. ROGERS, M.A. S.P.C.K. 3s. 6d.

Professor Clement F. Rogers is the author of several small and useful books in the service of Christian apologetic. He has here produced another valuable little work (based on certain of his earlier papers) on a subject of great interest and importance—a subject the importance and interest of which Christians to-day are apt to forget, because it has so completely dropped out of modern Christian teaching. The topic is studied historically, with the aid of numerous references both to ancient and to modern literature, and of several illustrations. Professor Rogers argues that the appeal to the fear of hell was usually of secondary importance, and is often absent from the accounts of conversions. His concluding chapter, "Why has the doctrine persisted?", aims at bringing out the kernel of truth which it conveyed—in Dr. Inge's words, "the infinite importance of a right or wrong moral choice".

C. J. CADOUX.

Personal Experience and the Historic Faith. By A. VICTOR MURRAY, M.A. Epworth Press. 6s.

The reality of religious experience is being questioned in these days from two sides. On the one hand certain psychologists tend to reduce it to a one-sided subjectivism, and on the other certain dogmatic theologians regard it as an irrelevance, if not an impertinence, in view of the otherness of God. This had led recently to an output of books on the other side showing that experience and revelation are not incompatible but complementary, both alike being necessary elements in a full Christian life. Among such books Prof. Victor Murray's is conspicuous for its sanity and insight, and for the skill with which the author handles his complex and many-sided theme. Prof. Murray writes of what he knows, and in his hands Christian experience is shown to be not merely a problem for investigation, but the power of an endless life. The book falls into three parts: the first is entitled "Natural Man and the Spiritual World", and deals with the individual in his relations with the universe, with other persons, and with events; the second part is entitled "Experience and History", and studies religious experience as found in the Old Testament, in the New Testament, and in the life and teaching of Jesus Christ; the third and longest section of the book is mainly occupied with an exposition of Christian Discipline as feeling, knowing, choosing, being, and believing; and the book ends with a chapter on the Life of Jesus and the Vision of God.

This brief summary shows how Professor Murray ranges over a very wide field. His treatment of some of the big subjects he raises may seem to be superficial, but he can generally give chapter and verse for his judgments. He writes for the average man, and is always intelligible and stimulating. In an age when religion is so widely and easily discounted his vindication of its reality, beauty, and power is as welcome as it is timely.

W. B. SELBIE.

On to Orthodoxy. By D. R. Davies. Hodder. 6s.

Mr. Davies is an ex-Congregational minister who has journeyed through much tribulation from Modernism to Orthodoxy, and the aim of this book is to tell the story of his pilgrimage. That the author of it has suffered through his wanderings in the wilderness of doubt and disillusion is quite clear. It is also clear that he believes himself now to have reached a position which gives him courage, assurance, and hope. His book is thus sadly symptomatic of a confusion of thought, a restlessness, and an uncertainty which in these days are all too common. Mr. Davies is very bitter about the liberal Christianity in which he was trained, and is altogether unfair in his characterization of it. It undoubtedly had its limitations, but to identify it with humanism on the one hand and Hitlerism on the other is simply absurd. It is quite obvious that Mr. Davies's study of it did not go very deep. He has a curious list of the authorities he is supposed to have studied in which two of the names are mis-spelt, and Marburg is included as though it were a man. One cannot help wondering whether his intellectual grasp of his present position is any better founded. This position he describes as based on four fundamental dogmas: (*a*) the fact of original sin and the consequent inability of man to effect his own salvation; (*b*) the free gift of the forgiveness of sin through the cross and resurrection of Christ; (*c*) the supernatural character of the Kingdom of God and its realization in heaven for which history is a preparation; (*d*) the second coming of Christ and His final judgment of history. The inadequacy of these propositions when compared, for example, with the main clauses of the Apostles' Creed is obvious. In any case, however, there is nothing in them which a liberal Christian would not endorse, though he would probably put them in a different order and add a good deal to them. It remains to be seen whether a living Gospel can be based on such a foundation. Meanwhile, it may be said that Mr. Davies has written a book which has a certain interest as reflecting an attitude which is still very common, but is rapidly, under the pressure of events, becoming obsolete.

W. B. Selbie.

The Foundations of Ethics. By Sir David Ross. Oxford Press. 15s.

In his book, *The Right and the Good*, Sir David Ross made a very notable contribution to the study of moral philosophy. His appointment as Gifford Lecturer in Aberdeen (1935-6) gave him the opportunity of carrying the subject further. His lectures are a close and critical study of the moral consciousness of man and of the various moral philosophies that have so far emerged. He deals with such subjects as The Nature of Right, Goodness, Obligation, Motivation, and the Psychology of Morals. His method of approaching them he defines in the following terms:

> Ethics has grown up as an attempt to attain greater clearness in our thinking about questions of conduct. A little reflection shows that two kinds of judgment play the chief parts in this department of our thought, those in which we judge certain acts, or kinds of acts, to be right, and those in which we judge certain kinds of things other than acts, such things as virtue, or knowledge or pleasure, to be good or worth aiming at; and it becomes one of the chief tasks of ethics to reach clarity as to the meaning of the predicates of these judgments.

Sir David has also a good deal to say about the relations of morals to that natural theology which Gifford Lecturers are expected to study and defend. Moral judgments have in the long run an objective reference, and it may be argued that moral philosophy needs a theology to complete and justify it. It

is impossible in a brief review to give any adequate account of the wealth of learning and skill in criticism which Sir David Ross brings to his treatment of this great and difficult subject. His book is not always easy reading, but it will well repay the time and pains spent upon it. The criticism of those from whom the author differs is as fair as it is illuminating, and the book as a whole is one of outstanding value and interest.

W. B. Selbie.

God in Education. By Maurice L. Jacks, M.A. Rich & Cowan. 3s. 6d.

This is the latest addition to the "Needs of To-day" series and it will stand comparison with any in the list. Indeed Mill Hill's calamity in losing a rare Headmaster will be the gain of the whole community, if books like this are the result. The disasters in the world to-day make clear that Christian people must at once draw up a long-term policy to bring God into our lives and "if God is to be in life, God must be in education. 'What think ye of God?' is the most vital question for teachers to-day, and it is the most important question they can place before their pupils". Education is "the handmaid of religion" and religion is "education raised to its highest power". Totalitarians are attacking Christianity because they realize that "a good democrat cannot be a bad Christian": it is despiritualized democracy which is the enemy within our gates. And if we want God to be in our schools and the hearts of our children it will only be as we enter into the mystery and the knowledge of a Christ upon a cross: "to-day there is a universal feeling that if we want to see God we must turn our eyes towards Jesus". Mr. Jacks's own faith is outlined in the chapter "A Teacher's Faith": would that it were the creed of every teacher! "You are the bows from which your children as living arrows are sent forth. The Archer sees the mark upon the path of the Infinite and He bends you with His might that His arrows may go swift and far", and "If life is a comedy to him who thinks and a tragedy to him who feels, it is a victory to him who believes" are two extracts from his reading with which the author makes even more valuable an already valuable and able work. It is interesting to note that among the educational reforms Mr. Jacks desiderates are larger families(!), less competition in classes, a greater mingling of the children of rich and poor, and more solitariness for the individual child. One suggestion made, which might well be further considered, is that all non-provided schools should be "taken over by the national authority and the funds so set free be expended on training institutions for teachers of Religious Knowledge". A live book, informed throughout by wide thinking and deep religious feeling.

Sydney H. Moore.

The Christian Hymnary Tune Book. The Berean Press.

In our last issue we reviewed *The Christian Hymnary*, the new Hymn Book for use of the "Churches of Christ". We have since received *The Christian Hymnary Tune Book*, which accompanies it. It is explained in the Preface that the publication of a combined Hymn and Tune book was found to be too expensive for a small community. It was decided to publish a companion Tune book, comparable to the old *Bristol Tune Book*. The result is a collection of tunes, arranged according to metre, which will be found extremely useful in Churches which wish to retain their own Hymn Books but desire to have the advantage of many tunes which have recently come into favour. Within the limits of space (380 tunes with a few chants) the editors have made an excellent selection. There is not much here that

will be new to those familiar with modern hymnology. Many will be glad to have the tune "Sawyers" by Martin Shaw, which is sung by the B.B.C. singers to "Dear Lord and Father of mankind". The editors have followed the example of the *English Hymnal* in setting the tunes at a low pitch. This is a sound principle for congregational singing, but it must not be over-done. In some cases it throws the bass very low and the tune loses in brightness. The tune "Ewing" is a case in point. But this collection of many of the best tunes in use to-day has met a real need.

K. L. PARRY.

Human Nature Writ Large. By F. CREEDY. Foreword by BRONISLAW MALINOWSKI. Allen & Unwin. 15s.

Though the ordinary man is familiar with the fact that a revolution has taken place in our conception of the physical world, he is not yet aware that similar revolutionary movements are rapidly altering the landscapes of other departments of knowledge. There is need, therefore, for this book, with its rigorous, skilful dissection of the mythologies which, unthinkingly absorbed as reasons, make and mar our social world. Its five hundred pages are divided into four parts which scientifically survey the place of habit systems or automatisms in human society, the struggle of creative imagination against habit, the psychology of economic life, and suggestions towards making wishful thinking impossible by logistic statement.

The struggle between reason and habit constitutes the Drama of Man, and there will be little hope for the future if we persistently refuse to recognize that Western society is hampered as much by its mythology as primitive society; once it was supernaturalism, today it is an orgiastic nationalism more primitive still. Our reasons, unlike reason, are generally mythological, and any aid which will free us from mythical social notions and the primitive in our social institutions is to be welcomed. We cannot escape the psychological "field" in any attempt at understanding community, for efficiency no less than happiness demands the satisfaction of man's psychic needs—self-regarding, social, constructive, and sexual—in some form not involving conflict. These satisfactions, Mr. Creedy claims, constitute a set of Absolute Values, though the constructive requires constant change and is thus the enemy of automatism. It is difficult to see how from the attitude of detachment here advocated it will be possible to pass to the sympathetic love which declares, "every man is I". In the meantime, our social behaviour is determined by our mythologies; *so long as they are believed,* we act *as if* our beliefs theological and other are true; but fewer and fewer people are ready so to act, and changes in our mythologies are at the door, the old *clichés* will no longer serve, and civilizations die when they bore their members.

This is a cathartic study, and the number of question marks the reader puts in the margin will be a sign of its stimulating qualities. It surveys past and present tendencies critically and constructively; to read it is a liberating education.

T. WIGLEY.

SHORTER NOTICES AND DESCRIPTIVE LIST.

(*Books marked * are recommended for ministerial reading.*)

The Testament of Jesus, by A. and F. Longman (Heffer, 4s. 6d.), is a bold experiment. Its aim is the production of a composite narrative, based on *Mark* but including matter from the other Gospels, excluding duplications, later elaborations, superfluities, and matter incompatible with the

character of Jesus. Interesting, but the principle of including and omitting because "one feels it right in one's bones" to do so is dangerous indeed.

There is really so little from which to construct a biography of Pilate that Mr. Frank Morison has had to fill out his *And Pilate Said* (Rich & Cowan, 10s. 6d.) with many illustrations—and excellent they are. Not so happy is his incorporation of details of his travels when engaged in research, tedious references to welcome smells of coffee and the like. The most valuable part of the book is the discussion of the water supply of Jerusalem, where Mr. Morison builds up a case with the persistence of a detective. But a biography of Pilate the book is not: the task is now impossible. More satisfying in some ways is Mr. Sholem Asch's *The Nazarene* (Routledge, 8s. 6d.), translated from the Yiddish, and rightly described as the writer's *magnum opus*. It is a long book of over 700 pages, but the thrilling story—the translation is very readable—holds the reader to the end. With intimate knowledge of Jewish life, Mr. Asch relates the life of Jesus in its true setting. Skilfully he works every episode and all the Gospel characters into a narrative that is never irreverent, but always searching and sincere. A remarkable *tour de force*.

All that Dr. E. F. Scott writes is so lucid that we welcomed the news that he had turned his attention to what is perhaps the most difficult book in the New Testament, *The Book of the Revelation* (S.C.M., 6s.). He examines the origin and purpose of the book, the drama it sets forth, its doctrine (under "Sovereignty of God", "Conception of Christ", "The Church", "The World", "Worship", "Relation to Other Writings"), its permanent message, and its place as literature. Written about 96 A.D. for a time of crisis, it is a unity with many strange diversions from the main purpose; it uses many previous apocalyptic writings, some of them Jewish, and much of the Old Testament, but is definitely a message for a particular audience and a definite situation. Dr. Scott enthusiastically concludes:

> If it has been disparaged by thoughtless readers, and sometimes by professional critics, poets and artists have made glorious amends. Genius has responded to the call of genius. The Apocalypse of John has inspired the two greatest of modern poems, The *Commedia* of Dante and Milton's *Paradise Lost*. It gave to Michelangelo the theme for his tremendous picture of the Last Judgment. Handel found the words of his "Hallelujah Chorus" in the Book of Revelation, and also, it may be truly said, his music.

Search on Sinai (Epworth Press, 3s. 6d.) is a translation of a popular life of Tischendorf, written by his son-in-law, Dr. Ludwig Schneller.

Women play a great part in the Bible, as they have done in the Church from the beginning until now. Dr. Townley's Lord's *Great Women of the Bible* (Cassell, 3s. 6d.) gives us a gallery of sixteen portraits, half from the Old Testament, half from the New. The studies are fresh and human, with a background of scholarship but never remote from life.

Mrs. Naomi Mitchison's *The Blood of the Martyrs* (Constable, 8s. 6d.) may almost be called the book of the play *As it Was in the Beginning*. Mrs. Mitchison gathers her Christians to Nero's Rome from many parts, outlining their previous history—they are almost all slaves; there they make their witness, finally in the arena, amid the brutality and lust of the imperial city. A stirring story, but not for the squeamish, though perhaps it would do them most good.

In This Manner Pray Ye (Epworth Press, 3s. 6d.) is "A Book of Modern Prayers", compiled by the Rev. R. Walter Hull, a Methodist minister, and

classified under the petitions of the Lord's Prayer. Mr. Hull's selections show that not only in ancient times have men successfully engaged in that most difficult of activities—public prayer.

Is there any significance in the numerous books on prayer and books of prayers now being issued? Miss Muriel Box's *Vigil* (Hodge, 3s. 6d.) is "a short anthology of prayer". Mgr. R. H. Benson's *War-Time Prayer Book* (Longmans, 2s. 6d.) is a new edition with Preface by Father Martindale of a book (*Vexilla Regis*) first published in 1914. The Rev. Hugh Martin's *Prayers in Time of War* (S.C.M., 2s.) is a selection for private and corporate use.

A little book whose value is out of all proportion to its size is the Rev. J. W. Parker's **The Rural Priesthood* (Faith Press, 1s. 6d.), "A Practical Contribution to Pastoral Theology". Mr. Parker writes for the country clergyman, but ministers of all denominations would profit by reading his books. Mr. Parker knows what he is talking about, and "practical" well describes his outlook: about gardens and houses and servants as well as services and schools he has some wise things to say, as well as about the priest's relations with the Free Churches. We like the story of the maid who, asked by the vicar's wife who was at the door, replied, "I don't know, but he *says* he's the Bishop of the diocese".

Written in the main for the newly ordained, and a sequel to *Priesthood*, Dr. H. S. Box's *The Priest as Student* (S.P.C.K., 8s. 6d.) covers much ground. After Father Hannay has emphasized "The Importance of Study", other writers deal with the Old and New Testaments, the Fathers, Dogmatic, Moral, and Spiritual Theology, Canon Law, Church History, Liturgiology, Philosophy, Sociology, and Literature. In their enthusiasm many of the scholars seem to have forgotten altogether those for whom they were writing. The chapters vary greatly in merit; there are some useful epitomes and bibliographies.

Since he laid down the Principalship of the Edinburgh Theological Hall Dr. T. Hywel Hughes has put his leisure to good use. One of its fruits is *The Psychology of Preaching and Pastoral Work* (Allen & Unwin, 8s. 6d.), parts of which are obviously based on lectures given to his students. It is for students that the book will have its value, for some sections will appear trite and elementary to ministers of older growth. But no minister, however long his experience, can read Dr. Hughes's summary of the new psychology and his application of it to the various aspects of a minister's work, without much profit. Dr. Hughes is a convinced, but not an intolerant, Free Churchman; he believes in the minister as preacher and as prophet, and he recognizes to the full the need and importance of pastoral work. His sound advice will save young ministers from many pitfalls and keep before them a high view of their calling. But we wish he would talk of women, not "ladies"! Attention is needed to p. 73 (a split infinitive), p. 157 a plural for a singular, p. 215 ("mechano"), and p. 259 (Gethsemenes).

Another ex-Principal whose pen is ever busy is Dr. W. B. Selbie, who recently, to his own delight and that of a goodly congregation of worshippers, was able once again to preach in Mansfield College Chapel. To the "Christian Challenge" series (Centenary Press, 3s. 6d.) he has contributed an admirable little book, **Christianity and the New Psychology*, in which he discusses in turn The Christian Background; the Religious Consciousness; the Idea of God; Man and Sin; Confession and Forgiveness; Conversion; Prayer, Faith and Worship; Spiritual Healing; and Mysticism and Reality. It would be difficult to find in so short a compass so thorough a study of the subject.

The sub-title of Mr. Robert Russell Wicks's *One Generation and Another* (Scribners, 6s.) is "Handing on a Family Tradition". The book is an eminently sane and sensible treatise on family life and the training of children.

Dr. Frank Gavin's *Seven Centuries of the Problem of Church and State* (Princeton and Oxford Presses, 9s.) is a learned and illuminating sketch which, though it deals with the period from Justinian to Wyclif, throws much light on the problem today. In addition to those named Dr. Gavin considers Charles the Great, Hildebrand, the "York Anonymous", John of Salisbury, St. Bernard, Aquinas, Marsilius, and William of Ockham. On Wyclif Dr. Gavin is interesting, if not convincing. In the midst of a learned treatise we came with a shock on "the flu epidemic".

It is good for the Church when a scholar like Mr. T. S. Eliot, who has made a name for himself in the world of letters, should turn his mind to the vexed question of Church and State. The lectures in *The Idea of a Christian Society* (Faber, 5s.) will certainly provoke their readers to thought, if often to dissent. They are indeed a strange mixture: pregnant and pertinent suggestions are mingled with *naïve* statements which seem amazingly out of touch with the actual situation. Mr. Eliot is a devout Anglo-Catholic, convinced that without dogma, and, it may be understood, sacramental Christianity, the Church cannot play its part in a Christian society. An apt note on "moral rearmament" ends in a refusal to regard the Buchman Movement as Christian, for it does not deem it "necessary to hold the Christian Faith according to the Creeds". We hold no brief for the Buchmanites, but a greater than Mr. Eliot would apply another test to them and to all men, "By their fruits ye shall know them". While the idea of men "whose Christianity is communal before being individual" is incomprehensible to us, we are most bewildered by Mr. Eliot's belief in a National Church, for which we look in vain in the New Testament: it leads him to say that "the idea of a Christian Society . . . can only be realized in England through the Church of England". Mr. Eliot apparently knows little of Churches ("mere congeries of private and independent sects") other than his own, which is a pity, for he has brought a keen mind and a dedicated spirit to the examination of perhaps the most important problem of our days.

The first chapter of the Rev. R. A. Edwards's *City of God* (S.C.M., 5s.) has the quality which impelled us to pass on several copies of his *Jack, Jill and God* to young people. But as we read on we became increasingly unhappy. Not because Paul's letters are made almost "completely unintelligible" by the A.V. translation (this conflicts with p. 115), but because when members of the Church are to be found, their distinguishing mark is not that they believe or repent or bring forth good fruit, but that they have been baptized, and the sacraments are not "a" means of living and keeping in touch with God but "the" means. Mr. Edwards has no patience with the conception of an Invisible Church, or with the idea of federation: he thinks the Baptist ought to be uncomfortable preaching in a Methodist church which baptizes infants, the Congregationalist equally so in a Presbyterian Church with its firm adherence to Creeds, apparently failing to recognize there is a unity which underlies these differences. Certainly we could, without any qualm, preach in churches of all these denominations and of Mr. Edwards's too: all stand for one Lord, one faith, one baptism—of the one Spirit. But the only possibility of a united church he too sees is on Anglican lines.

Mr. Rostrevor Hamilton's *The World to Come* is No. 9 in the "I Believe" series (Heinemann, 5s.). After a historical sketch of the idea of a future

life, Mr. Hamilton examines the conceptions of time and eternity; a disciple of Bergson, he is very critical of the theories of Mr. J. W. Dunne, now widely current.

A few months ago we called Prof. Irwin Edman's *Philosopher's Holiday* one of the most delightful books of the year. It is now followed by **Four Ways of Philosophy* (Constable, 12s.), in which he discusses philosophy as logical faith, social criticism, mystical insight, and nature understood. The book has something of the mellow wisdom and charm of style of Prof. McNeile Dixon's Gifford Lectures, and at times it reminds us of General Smuts's *Holism*, though, remarkably enough, that book does not appear in the bibliography. The idealist, the mystic, the rationalist, and the naturalist pass before us, and the social criticism which discusses the hiatus between the ideal and the real, as well as the religion which is defined as "the peace man makes with the ultimate". Here is an example of Prof. Edman's pregnant style:

> Idealistic philosophers have complimented the world they inhabit by insisting that it behaves always as they in their best moments think and behave. It is the subtlest case of anthropomorphism on record; a pathetic testimony to the intensity of human aspiration and the loneliness of aspiration unbefriended by things.

We suspect "even" for "ever" on p. 92.

**Christians in Society* (S.C.M., 5s.), by Messrs. Edwin Barker and Ronald Preston, is a thoughtful little book, through which groups of ministers and others would do well to work. There is no "Christian" solution of war, unemployment, *etc.*, no policy on which all Christians are bound to agree. But this should not paralyse Christians; they should each act on what they believe to be right, yet not identifying their conclusions with the truth of the Faith. And the Church? That is a more difficult matter, for the Church is so conservative. We must leave readers to discover how the authors handle the problem, merely whetting their appetites by a quotation:

> There is no guarantee in the Christian faith that the material interests of the institutional Church are identical with the will of God.

A recent visit to Avebury added interest to Mr. Grahame Clark's fascinating book, *Archæology and Society* (Methuen, 7s. 6d.). Excellent illustrations light up his account of discovery, preservation, excavation, chronology, and interpretation. We can think of no better way of starting the study of archæology than through these vivid pages.

The size of Mr. Edward Mousley's appropriately named book, ***Man or Leviathan?*** (Allen & Unwin, 21s.), long made us shrink from it, but once the task of reading it was begun it proved instructive, though scarcely enjoyable, for the second half contains much that is superfluous and repetitive and is unpleasantly censorious: all are out of step but Jock—Gilbert Murray, Aldous Huxley, Lionel Curtis, Stafford Cripps, and many more. Supreme power is essential to the reign of order through law; the true alternatives are not peace and war, but law and war;

> the remedy for war is to widen the realm of law into that of a political society extending across the international field with its accompanying sovereign power.

Not "divide and rule", but "unite and rule" should be the motto, and Europe is pictured under a single government; only when the vital interests of provincial humanity are subjected to the supreme vital interests of humanity at large can peace arrive. Mr. Mousley discusses the weakness of the Permanent Court, of the policy of collective security ("a pretentious attempt

to evade the supreme alternative—law or war") and pacifism, and then goes on to advocate a new Christian democratic front. We wonder what he means by "the characteristic downrightness of the Roman Catholic Church". The Pope on Abyssinia?

Mr. Carl T. Schmidt's readable sketch, *The Corporate State in Action* (Gollancz, 4s. 6d.), outlines the history of Fascism in Italy from its emergence down to the present: "officail" on p. 130 held us up for a time.

Although events have rendered parts of Mr. Leonard Barnes's *Empire or Democracy?* (Gollancz, 7s. 6d.) out of date, his examination of the Colonial question is well worth reading. He writes, of course, from the Left, and his history will scarcely give him an *alpha* (he misses no opportunity to sneer at missionaries), but his keen scrutiny of British imperialism is enlightening —and salutary. There are four possible policies:

1. Cede colonies to Germany.
2. Refuse so to do.
3. International control.
4. Independence.

Mr. Barnes favours (4); to India, Burma and Ceylon he would give independence; to the West Indies adult suffrage leading rapidly to self-government; to tropical Africa "a liberal charter of democratic rights". It is, no doubt, all too easy—there is no mention, *e.g.*, of the Hindu-Moslem problem in India. But the more people face up to the question of Empire the better.

Mr. W. Ivor Jennings's *Cabinet Government* at once and deservedly won a place on the politician's reference shelves, and it is safe to say that its successor, *Parliament* (Cambridge Press, 25s.), will join it. To all interested in the work of Parliament—and they are many, in spite of all that is said to the contrary—this account of the life of Parliament from day to day will prove extremely fascinating. Mr. Jennings has a lightness of touch and a gift of illustration which keep his chapters readable, even when he is describing machinery. He has opinions of his own, too; though they are never obtruded, they are sufficiently apparent to add spice to his pages. There are some slips, and Lord Hewart's *The New Despotism* is dismissed altogether too cavalierly. But Mr. Jennings has made another fine contribution to the study of our institutions. How many of our readers, we wonder, know what "virement" is?

As a footnote to this massive volume, Sir Stafford Cripps's *Democracy Up-to-date* (Allen & Unwin, 2s.) should be read. It contains practical suggestions for "the reform of the machinery of government in a way that will enable us to preserve democratic liberty within the environment of modern economic circumstances"; its value lies in its proposals for the reorganization of the work of Parliament.

Two more volumes in the "Liberal Book Club" (Nicholson & Watson, 2s. 6d. each) are Mr. Ramsay Muir's *Future for Democracy* and Mr. Joyce Cary's *Power in Men*. Mr. Muir's is excellent value, and the sooner the day comes when world affairs develop in the way he outlines the better for humanity. Mr. Cary's habit of numbering his paragraphs gives his book the appearance of a textbook, an impression confirmed as we read.

We regret we must place on one side until after the war Mr. G. D. H. Cole's "comprehensive exposition of Labour's immediate programme", *A Plan for Democratic Britain* (Odhams, 3s. 6d.)—not quite comprehensive because it deals only with the domestic aspects of Labour policy. The book was valuable when it was written; let us hope the War will leave the world so that it may still be a blue print.

In *New Hope for Britain* (Methuen, 5s.) Mr. Olaf Stapledon seems to be urging a new patriotism allied to a scheme of Federal Union. The book's scope is much too ambitious; much of it is like unto chopped straw, and phrases such as "The sincere Puritan's passion for virtue, though a lamentably (*sic*) puritanical virtue" do not seem very helpful.

Mr. P. Thomas's *Women and Marriage in India* (Allen & Unwin, 7s. 6d.) is written in a flippant manner which will do it no good. It is not merely such gibes as

> Great men caught in conventional morality generally remain just above the average, like British statesmen

to which objection may be taken: or even the description of "conventional married life" as "demoralizing", for so it may be. It is rather to the utter disregard of spiritual values, a disregard strange in an Indian. Mr. Thomas roams all over the world; "our" sometimes means India, sometimes mankind; we suddenly find ourselves in Russia, or in a section on "Woman in Medieval Europe".

The activities of the Fellowship of St. Alban and St. Sergius have drawn the attention of students in England to the famous "Abbot of the Russian People". Dr. N. Zernov's *St. Sergius—Builder of Russia* (S.P.C.K., 5s.) tells of the life of Sergius (d. 1392)—of his youth, the founding of the monastery of Radonezh, his austerities and his miracles, his part in Russian politics, his visions. It also discusses the central beliefs of the Abbot, and especially the place of the Holy Trinity and the Eucharist in his thought and life. All who desire to understand the Orthodox Church would do well to read this little book.

Opening Miss M. P. Willcocks's *Mary, Queen of Scots* (Allen & Unwin, 12s. 6d.) we looked for history, but behold a speech for the defence! Darnley is contemptible, Knox a busybody and a coward, George Buchanan—no words are bad enough for him, while Mary—Mary is an unfortunate lady whose words, letters, and actions were such as always to be open to misconstruction. Miss Willcocks will not be content with a verdict of "Not proven"; the prisoner must leave the Court without any stain on her character. Not even the author's ingenious reconstruction of the Casket Letters, in which Jean Gordon, Anna Trondssön, and sundry noblemen and forgers, as well as Mary, apparently had a hand, can win us to the view advocated. We hope we shall not see again their weird method of indexing, in which Christian names are used (Knox appears under "John"!) and nobles are under "Lord".

The Daughters of George III (Macmillan, 15s.) will certainly not make royalists; if there were a campaign for republicanism like that of Dilke and Labouchere, here would be ammunition in good measure. Miss D. M. Stuart lets us see the six princesses

> spending their days within the sound of the King's wild-witted laughter, under the eye of a grieving Queen who was determined that their grief should be commensurate with her own.

So we have these frustrated women, reaching out after a normal life, with illnesses, secret marriages, ribald gossip, as their lot. Miss Stuart, as ever, writes well. Most readers will be surprised at the place the Prince Regent plays in the story; if he failed in all other relationships of life, these princesses seem to have found him a good brother.

There is admirable descriptive writing in some of the chapters of Mr. J. B. Morton's *Saint-Just* (Longmans, 15s.), but on the whole the volume does not appear as successful as Mr. Morton's two previous books on the French

Revolution. Saint-Just was not 27 when he died; his active career, in which he became one of the outstanding figures in the Revolution, lasted less than two years, in which he made his mark as orator, politician, and soldier. After Mr. Morton has finished, Saint-Just remains an enigma; why did he break with Henriette, why did he remain passive after Thermidor?—we can go on asking questions which Mr. Morton, much as he interests us, does not enable us satisfactorily to answer.

One of the most enthusiastic of Baptist historians, the Rev. A. S. Langley, has made a useful addition to the long list of Nonconformist histories. *Birmingham Baptists Past and Present* (Kingsgate Press, 3s. 6d.) is an illustrated bicentenary volume. Its early pages contain an account of the life of Thomas Hall, of King's Norton.

Dr. R. W. Greaves's *The Corporation of Leicester, 1699–1836* (Oxford Press, 10s.), an Oxford D.Phil. thesis, discloses a cross-section of English life in the 18th century. It is well that students are now paying attention to local history, which has yet much light to throw on constitutional, as well as social and economic, history. The Leicester Corporation was an oligarchy, violently opposed to progress and dissidence, whether it appeared as reform, radicalism, or Nonconformity—the references to Dissent and to the influence of men like Robert Hall are noteworthy. Why, we wonder, has the Oxford Press forsaken its usual spelling of Elizabeth?

Mr. R. S. Lambert's *The Cobbett of the West* (Nicholson & Watson, 10s. 6d.) is also a contribution to local history, and a vivid one at that, for Thomas Latimer, the Cobbett of the West, did his life-work in Exeter. There he became editor and proprietor of the *Western Times*, which he made the organ of Libralism and a doughty instrument in the fight against all forms of oppression. Latimer, who died in 1888 at the age of 84, was outspoken in his attacks on prejudice and vested interests, and the law of libel, even more unsatisfactory then than now, several times brought him into the Courts, notably in an action brought by the Bishop of Exeter, Henry Phillpotts, whom Mr. Lambert pictures as a most unpleasant bigot and nepotist: indeed he sees Lambert and the Bishop as protagonists in a struggle which lasted for decades. Latimer's work as a journalist made him an enthusiast for penal reform, and Mr. Lambert has a graphic account of a murder trial, and the condemnation of an innocent man, for whom the Exeter Cobbett was to obtain compensation forty years later.

We have tried in vain to fathom why we found Prof. William Irvine's *Walter Bagehot* (Longmans, 12s. 6d.) so hard to read. Probably the cause is extraneous to the book, which is certainly not badly written; but it remains a fact that we had to flog ourselves to get to the end. There are numerous errors ("last" for "lost", p. 64; Jevens, 66; Forsythe, 115; genology, 156; Geffin, 271, 273), and it is amusing to find that an American Professor regards an English Bishop as "necessarily a man of affairs"! A man of Bagehot's type cannot, of course, inspire enthusiasm, and may be it is the prosaic nature of his life which dulls Prof. Irvine's pages; Bagehot's gifts—those of "scientific imagination" (to use Woodrow Wilson's phrase), shrewd insight into literature, as well as into politics and economics, and clear and lucid exposition—are emphasized in this study. To Prof. Irvine Burke is a "hero", and Bagehot is effectively compared with him, and also with Bishop Butler.

Chancellor Dimont and Bishop de Witt Batty have in *St. Clair Donaldson* (Faber, 12s. 6d.) given us a competent and readable biography of the divine who was Archbishop of Brisbane from 1905 to 1921, and Bishop of

Salisbury from 1921 to his death in 1935. Donaldson was a celibate and an aristocrat, a scholar and an Anglo-Catholic, and it is to be feared that his Church made so many demands upon him that he made none of those contributions to learning which his early years and his qualities gave men a right to expect. An unmarried man, he was Chairman of the Committee on Marriage; a Cambridge man, he was called to organize the centenary of the Oxford Movement, as well as to preside over Committees like that on Almsgiving, for which surely a Londoner could have been found. But these appointments, strange as they seem, testify to a general belief in Donaldson's wisdom and essential soundness, characteristics which stand out in a volume which all students of the history of the Church of England ought to read.

Bishop Seaton of Wakefield (S.P.C.K., 5s.) contains a memoir by the Bishop of Burnley, a sketch of Seaton as Principal of Cuddesdon by the Provost of Wakefield, and some well-selected sermons, in which the apt quotations are a feature. A Yorkshireman with a genius for friendship, and a disciple of Chas. Gore, "Jimmy Seaton" had experience in Johannesburg as well as in a parish and a theological college before becoming Bishop of Wakefield. This little volume is a worthy tribute, and it is not too long.

A successful biography of one scientist by another is an unusual phenomenon, and Dr. A. S. Eve is to be warmly congratulated on his *Rutherford* (Cambridge Press, 21s.). It begins in an exemplary fashion, and its most technical pages are readable, even though they are often beyond our grasp. From Rutherford's youth in New Zealand, through his early days at the Cavendish Laboratory with "J. J.", his research and teaching at McGill and Manchester, to his return to Cambridge—Dr. Eve has a story to tell which will hold the general reader as well as the scientist. It takes pages to enumerate all Rutherford's discoveries and the honours conferred upon him, but he will always live for his establishment of the nuclear theory of atomic structure. A man who "never made an enemy and never lost a friend", Rutherford won the respect of all with whom he worked, and was unspoilt by success. It is not without interest to note that his biographer never heard him discuss religion,

> nor have I found in his papers one line of writing connected with it. His conduct was that of an honest man, who was fair-dealing, kindly and helpful to others.

Rutherford, we note, never escaped far enough from his Scottish ancestry to learn how to use "shall" and "will", "should" and "would".

Mr. A. A. Milne has waited until his 58th year to give us his autobiography, and the reader can read what he likes into his title, *It's Too Late Now* (Methuen, 12s. 6d.). Life has been good to Mr. Milne: he has almost always been able to do what he wanted to do, and has had freedom to earn his living in congenial ways. To some the account of life in a Victorian church-going home will strongly appeal; to others the story of the years when he was assistant editor of *Punch;* and to others again the experiences of the writer of plays. Psychologists will no doubt find in the Milne home, and especially in the relationship of "A. A." to his brother Kenneth, much case-material. One of the most attractive figures in the book is that of the schoolmaster father, one of those of whom one says as one reads, "I wish I had known him".

One of the most readable books we have read in months is Mr. Maurice Hindus's *Green Worlds* (Collins, 12s. 6d.), the story of two villages—the first in Russia in the author's boyhood, the second "up-State" in New York, where he worked on a farm in his youth. Mr. Hindus can certainly write;

his people live and his narrative holds the reader from first to last. The last section of the book tells of visits in later years to the early haunts—to the Russian village in process of collectivization, to the American with its abandoned farms awaiting the "New Deal". A fascinating book which can be warmly commended for the trying days in which we live. P. 322 has "by" for "my".

Mr. Henry Williamson has earned a place in the affections of nature lovers, a place which will be the surer when they have read *Children of Shallowford* (Faber, 8s. 6d.). Here Mr. Williamson tells of the birth and childhood of his children until he decides to pull up his roots and transfer his home and its occupants from the West of England to the East. The book, which is illustrated by some delightful photographs of the children, will cause much discussion among psychologists and educationalists. "Time will show", and it will be interesting to see how children brought up so unconventionally—Mr. Williamson says somewhere, if memory serve, that they stop swearing by the time they are three—develop in other surroundings. Mr. Williamson has our cordial thanks for shortening a long and trying journey; he made the minutes slip swiftly by.

Mr. Lovat Dickson's *Half-Breed* (Davies, 10s. 6d.), the story of Grey Owl, is illustrated by Sir John Lavery's attractive portrait and some good photographs. Mr. Dickson does not settle the controversy about Archie Belaney's race, though he carries it a stage farther back, suggesting that his mother may have had Indian blood. While a schoolboy in Hastings, Belaney set his mind on Canada and the Indians, and long before he reached manhood his life and outlook were practically Indian. The War of 1914-18 interrupted the process for a time, and there seemed a chance when Belaney took an English wife (his Indian wife already having left him) that it would not be resumed. But his life was in the wilds, which his wife would not face. Now he became an Indian in earnest, and was adopted into a tribe. His new wife, Anahaero, with whom he was very happy, persuaded him to cease trapping, and they began that friendship with beaver families which brought him recognition and work from the Canadian Government, fame in this country, and the rapturous affection of thousands of children. It is disappointing to learn that the romance with Anahaero broke down; they separated, and Grey Owl married Silver Moon, a French Canadian with Indian blood.

Grey Owl died in 1938 at the age of 50. Mr. Lovat Dickson has told the story of his tangled and eventful life with affection and sympathy.

It must be confessed that we found the first half of Mr. James Bridie's autobiography, *One Way of Living* (Constable, 8s. 6d.), very hard going. The second half was much better, even if Mr. Bridie often amused by his *naiveté* in introducing the names of dramatists and actresses he has met. He himself says his early letters give the impression of affectation, and it is the idea of posing with which most of the book leaves us, even to the form in which it is cast. Mr. Bridie says he may be smug and complacent, but smugness is faith and complacency is content! The spelling of names is not immaculate, and Mr. Bridie evidently thinks it was the Greeks who had no dealings with the Samaritans. Those concerned with Scottish University life will find much in the book for them, and the chapters on the theatre and the writing of plays are revealing.

It is perhaps merely a matter of taste and training, but we have obtained more pleasure out of Sir Charles Oman's *On the Writing of History* (Methuen, 8s. 6d.) than out of any other book published this quarter. Not that we always agree with the veteran historian; his judgment in introducing the much inferior chapter "Some Humours of History", has been at fault, and

we should scarcely accept his verdict on Firth's tenure of the Regius Professorship at Oxford, though the chapter on "History at Oxford" is the best in the book. Sir Charles writes on many aspects of history, defined as "the record of things that have happened", and all called upon to study and write history should read what he has to say about sources and evidence, historical perspective, research, and such like topics. It is not surprising to find one with Sir Charles's record putting in a plea for military history, and a powerful one it is. It is surprising, however, to find him speaking of "the Book of Revelations".

Since F. W. Maitland put Gierke on the map, students of political philosophy find knowledge of his teaching indispensable not merely for degree examinations but for a proper understanding of their subject. There is therefore certain to be a warm welcome for *The Development of Political Theory* (Allen & Unwin, 18s.), translated for the first time by Mr. Bernard Freyd. The notes, occupying 30 pages, are also translated.

In *Modern Political Doctrines* (Oxford Press, 7s. 6d.) Sir Alfred Zimmern has gathered together modern (*i.e.*, from Burke to Hitler) statements on various aspects of political theory. These he classifies under "Government", "The Economic Problem", "Nationality", "Nationalism and Racialism", and "The Problem of International Order". A useful volume for practical politicians as well as students of political theory—if the two should be distinguished!

We have found Sir Hubert Llewellyn Smith's *History of East London* (Macmillan, 12s. 6d.) extremely fascinating. It shows that the Director of *New Survey of London Life and Labour* has the foundations of his knowledge securely laid in the story of the past. East London to all intents and purposes is Stepney, that village to which Londoners once retired for fresh air in a rural retreat, and few can be aware how rich is its story. Whether he is dealing with Roman remains, manorial government, or the difference made by economic conditions, Sir Hubert always presents the facts in lucid style. The chapter on Protestant Nonconformity almost tempted one reader to drop everything else and follow up several clues there suggested; will it be, we wondered, in East London that the continuity of the Lollard Movement and Puritanism will be found? Stepney saw great Independents in Burroughes, Greenhill, and Mead; this survey shows that Baptists and Quakers were also numerous, though we suspect the Sheldon (1669) return, with its two Quaker conventicles with 1,000 attenders each. Roads, the Thames, Huguenot exiles, the religious houses, these are but a few of the topics on which we should like to dwell. All lovers of London—and of history—have a good time in store with this informing survey.

Prof. R. B. Mowat could not fail to be interesting, but he is writing too much, and it must be confessed that *The Victorian Age* (Harrap, 7s. 6d.) betrays in many ways that it has been hastily put together. These papers about "The Age of Comfort and Culture" relate not only to England, not even to Europe, for several deal with literature and politics in New England. The most useful of them is perhaps "The Last Age of Papal Rome", though "Queen Victoria as a Letter Writer" is very readable, and a good deal is packed into "Eminent Victorians".

A much better book of Prof. Mowat's—for he writes books as other people write articles—is *The American Entente* (Arnold, 7s. 6d.), a very timely sketch of the relations between the United States and Britain from 1776 to the present day. Prof. Mowat has not read his proofs (*cf.* "awards" for "amends" on p. 51), and his publishers seem to think (*vide* jacket) that it is 250 years since the American Revolution; nevertheless anybody con-

cerned with the relations between the two English-speaking nations today—and who is not?—will find nowhere so readable a sketch, which is especially serviceable in handling such episodes as Sir John Simon's disastrous refusal of the co-operation offered by Secretary Stimson in 1931.

Perhaps the most interesting paper in Prof. Oliver Elton's *Essays and Addresses* (Arnold, 7s. 6d.) is that on Chekhov, though those on Karel Capek and George Saintsbury follow it closely. The others are on Shakespeare's Style, Byron, *The Testament of Beauty*, Pushkin, Reason and Enthusiasm in the Eighteenth Century, The Nature of Literary Criticism, and James Fitzmaurice-Kelly. Not one of them is so good, however, as the British Academy reprint (Oxford Press, 2s. 6d.) of the memoir of Lascelles Abercrombie, which has a warmth which is lacking in most of the other essays.

Mr. Maurice L. Rowntree's **Mankind Set Free* (Cape, 10s. 6d.) warms the heart if it does not always convince the head. Mr. Rowntree is a Quaker Yorkshireman who spent over two years in prison during the last war as a "war-resister", and here he sets out to show how out of the chaos of the modern world may be built "the City of Friends". It is a pity Mr. Rowntree has attempted so much in the book: to solve the problems of God and Nature, the person and work of Christ, and of worship, as well as the problem of peace and war, with all its ramifications, is too much even for Hercules and Socrates combined. Mr. Rowntree would renounce all preparation for war, make Gibraltar, Suez, *etc.*, international, abolish tariff walls, *etc.* Living on the Capitalist system, he is, like all of us, unhappy because of the way convictions are compromised, and his book is of special value because of the frankness with which he states the dilemmas with which civilized life confronts him. Some of his experiences with unemployed men serve as valuable illustrations.

May God Defend the Right! (Hodder, 3s. 6d.) is the best book Dr. Nathaniel Micklem has given us since *God's Freemen*. It is devoid—almost—of the *odium theologicum*, and, while it will not convince the absolute pacifist, is an able defence not only of Britain's entry into the war, but of the Christian's participation in it. Dr. Micklem believes that "our cause is right . . . that we are fighting for Christian civilization on the Continent of Europe . . . (and) therefore, that in fighting we serve the will of God". There are some admirable pages describing the persecution of the Confessional Church, and an earnest plea that hatred may be avoided and God's righteous purposes secured.

Before the war is over we shall be thoroughly tired of propaganda showing the way Hitler has travelled. In *Know Thy Enemy* (Nicholson & Watson, 10s. 6d.) Mr. William Teeling takes Hitler's speeches and writings on various subjects, then chronologically, then in regard to different nations, and shows all their arrogance and blatant (not "blatent", Mr. Teeling) inconsistency. In spite of the claim on the wrapper, there is not much that is new to the student of international affairs; we should have been glad to learn more about the Vatican's "authentic list of Catholic priests imprisoned since 1933, amounting to over 4,000".

It is a pity that Mr. J. E. Francis, the author of *Dick and Jef* (Sault, 2s. 6d.) has not given this account of relief work at St. Martin-in-the-Fields a better format. Its moving stories deserve something better than this dress, and than three spelling mistakes in a paragraph.

In *Achilles and the Great Quarrel at Troy* (Murray, 6s.) Dr. W. H. D. Rouse tells the story of *The Iliad* in English, continuing the useful work of this kind he has given us in recent years.

Two series which have maintained an excellent standard are Allen & Unwin's "Practical Library Handbooks" and Nelson's "Discussion Books" (now 2s. 6d.). The new volume in the first series is Miss M. L. Taylor's *Handbook of Classification and Cataloguing* (5s.). With school and college librarians specially in mind, it is nevertheless useful for libraries of all kinds (a disfigurement is "fogotten" on p. 49). In the second we have Mr. Gideon Clark's *Democracy in the Dock* (provocative, with opinions of Cromwell and Ramsay MacDonald which will not please everybody; democracy is let off with a caution); Mr. David Thomson's *Personality in Politics* (able and restrained, especially after Mr. Clark's philippics); and Mr. A. S. J. Ratcliff's *The Nature of Dreams* (a marvel of concise summary).

All who find the *C.O.D.* so useful will hear with pleasure of the *Concise Oxford Dictionary of English Literature* (Oxford Press, 6s.), based on Sir Paul Harvey's admirable *Oxford Companion to English Literature*. The volume is a remarkable feat of compression and is very cheap; we have tested it at many points and found it reliable.

Even a landsman to whom the terminology of sailing is an unknown tongue can appreciate *On Sailing the Sea* (Methuen, 8s. 6d.), "A Collection of the Seagoing Writings of Hilaire Belloc Selected by W. N. Roughead". As we read the breezes blow through our hair, we feel the pull of the sea both on the boat and at our hearts, and we see why men come to love their boats and the seas that carry them. Mr. Belloc has written nothing better than his sea writings, and we have greatly enjoyed this selection.

A Mary Webb Anthology (Cape, 5s.), selected and edited by her husband, and well illustrated, would make a welcome Christmas present.

In reading *The Scrapbook of Katherine Mansfield* (Constable, 7s. 6d.), which Mr. Middleton Murry has edited, we are in a strait betwixt two; on the one hand, it is well that nothing Katherine Mansfield wrote should be lost and good to see how her stories took shape; on the other, we feel that privacy ought to be respected, and there are things in this collection which should have been left unrevealed, as the writer intended. Here are words and phrases, sketches of individuals, remembered scenes, beginnings of novels, and scraps of journal.

The Chinese Novel (Macmillan, 3s. 6d.) is Mrs. Pearl S. Buck's Nobel Lecture. It shows how the Chinese novel was not considered to be literature, which belonged to the scholars: it belongs to the people in the street. Mrs. Buck outlines *Shui Hu, San Kuo,* and *Hung Lou Meng,* and opens a gate into gardens previously unexplored.

It would not be surprising if the war were to see a revival of interest in Dickens, who, it is well to remember, is classed by Sir Arthur Quiller-Couch with Shakespeare and Burke as the three greatest English writers. Mr. O. F. Christie's *Dickens and His Age* (Cranton, 10s. 6d.) summarizes Dickens's attitude to Travel, London, The Country, The Professions, *etc.*, in a way which conveys his own enthusiasm to the reader.

We owe an apology to Mr. James Feibleman, the author of *In Praise of Comedy* (Allen & Unwin, 10s. 6d.). Noting in the first paragraph of his Preface "orient the reader", "intuitional appreciation", "emotional reaction", "intrinsically neutral", "penumbral meaning", and "mutually implicative", we thought it was intended to be funny, only to find Mr. Feibleman was intensely serious. He gives us a history of comedy, with a good many slips in names, in 70 pages; then an outline of classical theories of comedy and a criticism of some modern theories, concluding with a discussion of the meaning of comedy, with illustrations from modern comedians.

It may perhaps illustrate the author's outlook sufficiently to say that these moderns are the Marx Brothers, James Joyce, Gertrude Stein, Charlie Chaplin, "Prince Romanoff", *1066 and All That,* the Surrealists, Will Rogers, and the *New Yorker.* Nevertheless there is much that is worth while in the book. If only we could make the German youth laugh at themselves—and at Adolf! If only —! There is the biggest task for the propaganda experts.

A. E. Housman devotees will hail with delight *The Collected Poems* (Cape, 7s. 6d.), which contains *A Shropshire Lad, Last Poems, More Poems, Additional Poems,* and *Translations.* If we do not appreciate Housman, it is not for want of trying, for we have re-read the whole of the poems. But all the polish cannot disguise H.'s pessimism—his obsession with death and futility; even the beautiful "In summertime on Bredon" does not escape it. A poet must sing of what he knows, we suppose, but life is not contained within the bounds these poems set, for which God be thanked.

Mr. Donald Parson's *Glass Flowers* (Indep. Press, 3s. 6d.) is an attractively produced little book of poems, which are of more than ordinary merit.

Mr. W. H. Davies tells us that *The Loneliest Mountain* (Cape, 3s. 6d.) "ends my career as a living author". He has sung well, but these brief poems are sombre indeed. Age, feebleness, disillusion, death is over them: life is depressing enough in these days, and Mr. Davies does not relieve the gloom, even with his longing for "golden time":

> When will it come, that golden time,
> When every heart must sing?
> The power to choose the work we love
> Makes every man a king.

In *The Sea Tower* (Macmillan, 7s. 6d.), Sir Hugh Walpole returns to Polchester, and there is something in the book reminiscent of *Fortitude,* of which we think better than does Sir Hugh himself, and of *Maradick at Forty.* The picture of the possessive Old Lady driven to madness when she realizes she can no longer subdue and dominate her sons owing to a new influence in their lives is impressively drawn. It is not without interest to note that, even if Christina does pray in her hours of danger, the Church—indeed, organized religion in any of its aspects—plays no part at all in the life of the Field family. *Sea Tower* well maintains Sir Hugh's level.

Signor Daniele Varè is the latest of the novelists to find himself obsessed by the problem of Time. While there is a good story in *The Temple of Costly Experience* (Methuen, 7s. 6d.), nevertheless one feels that the "atmosphere" is largely introduced to pad out the volume to the requisite length—an impression that was far from us in reading *The Maker of Heavenly Trousers.*

Mr. Francis Hackett's *Queen Anne Boleyn* (Nicholson & Watson, 8s. 6d.) is for nearly 400 pages almost as entrancing as Froude—and what better compliment can be paid? The last 100 pages are decidedly inferior, but the whole volume affords an effective illustration of the part imagination can play in reconstructing history. Mr. Hackett has been mistaken in adding too many minor figures to his canvas—Anne, Henry, and Wolsey are very well done.

Told in the first person by the eldest of three sisters who inherit a 70-acre Yorkshire farm, Miss Constance Goddard's *Silver Woods* (Cape, 7s. 6d.) is a graphic account of a long and losing struggle. The sisters have to work the farm themselves, the writer herself carrying the heavy end. It would be unfair to readers to reveal the *dénouement;* but we can assure them that they

will become so interested in the fight with nature that they will find it hard to put the book down.

We are glad to meet Inspector Frost and Sergeant Smith again, but we scarcely think they—and Canon Maynard Smith—are up to form in *Inspector Frost and the Whitbourne Murder* (Benn, 7s. 6d.). Nevertheless we rejoice in a work of this kind from an Anglican dignitary, and hope it may prove an incentive to Free Church scholars, some of whom are known to have a weakness for detective stories.

Jane Austen (Duckworth, 3s. 6d.), a play by Miss Helen Brown, Jane's great-great-grand-niece, is indeed readable, but we doubt its success on the stage; Mr. Shaw's characters may—occasionally—"get away with" speeches a page long, but we doubt whether Jane would, attractive as some people think her.

EDITOR.

Professor Fleming James's *Personalities of the Old Testament* (Scribners, 12s. 6d.) is an excellent book of its kind. The title might suggest a volume of disinterred sermons, but, as a matter of fact, this book gives a competent, thoroughly up-to-date and methodical account of the contents of the Old Testament. It is written in an eminently readable form, and can serve both the general reader and the student of the Old Testament. The method adopted is to deal briefly, but sufficiently, with the sources in each instance, and then to describe at considerable length the outstanding features of the particular personage and of his literary, historical and religious contribution. In this way, the whole of the Old Testament is covered chronologically (excepting the work of the Psalmists, with some of whom the writer has dealt in a previous book). The quality of the critical judgment displayed is sound and well-balanced, and the wider relation of the subject-matter to general religious life is kept constantly in view. The book deserves a wide circulation and can be heartily recommended.

Mr. A. D. Power's version of *Ecclesiasticus* (Hodder, 3s. 6d.) is inspired by a great enthusiasm for his author, of which he has spoken in some privately issued prefatory remarks. He modestly disclaims independent scholarship, but has obviously consulted the best authorities. His aim has been to produce a version that shall be easily intelligible without notes; to this end he has allowed himself a quite legitimate freedom in the choice of renderings. Each section is usefully headed with its subject and there is a very full index. The general reader (for whom the book is intended) will find this a very readable version, sufficiently reliable for his purposes.

Professor D. W. Thomas's *Inaugural Lecture* at Cambridge, *The Recovery of the Ancient Hebrew Language* (Univ. Press, 2s.), is an admirable review of the tasks and problems awaiting the Hebraist. He indicates and illustrates the work of comparative Semitic philology, the value of the Septuagint, the contributions made by the discovery of the Lachish Letters and the Ras Shamra tablets, and the differences between the ancient pronunciation of Hebrew and that of the vocalization of our Hebrew Bible. He considers the chief needs of the present to be a new Hebrew Lexicon, attention to the historical development of the Grammar, and a more conservative attitude towards the use of conjectural emendation. All who desire to be brought up to date in the study of the Hebrew Bible should read this lecture and its useful notes.

H. WHEELER ROBINSON.

In *The Old Testament and its Message* (Epworth Press, 2s. 6d.) Mr. Lewis Humphries, for many years a colleague of Prof. Peake at Hartley College, has reproduced especially for lay preachers and teachers some of his lecture-room talks. This is not a critical introduction to the O.T. but an attempt "to show how truth about God and man and life was expressed" in the varying types of Hebrew literature, and "to trace the stream of divine revelation which flows through the whole book". In this aim the writer succeeds. But in the otherwise inadequate list of "Books for Further Study" it is unfortunate and unnecessary that five of the ten named are out of print, and that *Prophecy and the Prophets* is ascribed to the wrong Robinson.

"The Jews are anomalous because they do not fit into any of the three normal categories for the classification of human groups"—race, nationality, country. Yet they have a solidarity and a unity stronger than that of any other people, the ultimate basis of which is in their distinctive relation to religion. Their problem is part of humanity's problem—their deliverance will only come with the redemption of mankind from unrighteousness and sin. Such are the conclusions reached by Rabbi Israel Mattuck in *What are the Jews?* (Hodder, 5s.), a well-reasoned and persuasive presentation of the non-Zionist interpretation of Jewish history and Jewish aims.

ALEX. J. GRIEVE.

In Dr. P. G. S. Hopwood's *A Testament of Faith* (Macmillan, 8s. 6d.) we have a very timely and useful contribution to modern apologetic. The book is one of the "Great Issues of Life" series, edited by Dr. Rufus Jones, and as to the greatness of the particular issues with which it deals there can be no question. Dr. Hopwood describes this as follows:

> We have to set forth an abiding value of the religious affirmations of the soul in a world governed by man's historical and sceptical fatalism with its sorry substitute for faith in a living God.

Criticism of religious experience has assumed in these days very many forms: humanism, the new psychology, and the theology of Karl Barth, all tend to disparage its validity and reduce it to a merely subjective impressionism. But there is a great deal more to be said on the other side than is generally realized, and Dr. Hopwood knows it and says it very well. He shows how faith in a living God is the sure pathway to reality, and how such faith alone can save human personality from disintegration. Faith, too, points to that realm of values which informs and interpenetrates the realm of facts. The mind's approach to reality may be along emotional, intellectual, and cognitive lines, and the cumulative effect of following these is impressive. Dr. Hopwood passes them in review and so paves the way for his assertion of the ultimate validity of the revelation of God in Jesus Christ. He writes in a lively and interesting fashion, and his book is as readable as it is sound. All those who would vindicate the ways of God to men will find it well worthy of their attention.

Moral Problems of Mental Defect, by J. C. Cammack, S.J. (Burns, Oates, 7s. 6d.), is the second volume in the Bellarmine series edited by the Jesuit Fathers of Heythrop College. It is a useful contribution to that aspect of moral theology which deals with responsibility. Father Cammack is quite unable to accept the theory that all sin is disease, and that "all perverse actions are merely the inevitable necessities of nature to be explained in terms mainly of unconscious sex pathology". He does not believe that there is any such thing as moral imbecility in the ordinary acceptance of that term. He prefers also even not to speak of moral defects, and argues

with a good deal of plausibility that abnormal moral conduct is almost invariably accompanied or even caused by mental defect. He writes:

> If the psychological basis of moral deficiency is really a defect in emotion, feeling, sentiment, then a more accurate way to describe him would be to say that he is a temperamental defective.

Father Cammack also deals with the question of heredity, and its bearing on cases of mental and moral abnormality, and with the history of the idea of responsibility and with its legal definition and bearings. He illustrates his discussions with a number of special cases, and his book should be very useful to those who are concerned with this sad and baffling aspect of human nature.

Mr. E. J. Watkin, the author of *The Catholic Centre* (Sheed & Ward, 7s. 6d.), is a wholehearted but not uncritical convert to Romanism. He writes this book to show that the Catholic doctrine is central in Christian life and thought and the true *via media* between extremes. But he distinguishes carefully between this perfect centrality of Catholic doctrine as it is in itself and as it exists in the mind and conduct of Catholics both clerical and lay. As represented by them in their lives and thought, Catholic doctrine may often be stated in ways that show either excess or defect, and of the shortcomings of many representatives of Catholicism Mr. Watkin has some very severe things to say. After an introductory chapter on the Expression of the Catholic Centre, come a number of essays on various subjects such as bear more or less on his main theme. Among these are Guidance and Prayer, Idealism and Realism, Rationalism and Irrationalism, Materialism, Law and Order, and the Problem of Suffering. In all this Mr. Watkin writes with considerable skill and insight, and his book is one which Protestants should welcome as giving a very clear exposition and defence of modern Catholicism. Whether that defence can stand against historical criticism is quite another question.

There seems to be no end to books on the psychology of religion, but it is a pleasure to meet with one which really seems to be almost a last word on the subject. Dr. S. H. Mellone is fully acquainted with all that has been written hitherto on religion and psychology, but his own treatment of the subject in **The Bearings of Psychology on Religion* (Blackwell, 12s. 6d.), is quite individual and one which no student of the question can afford to neglect. He has, too, a very definite position to maintain, and he regards the guiding clue to the interpretation of religion in all its forms to be as follows:

> Religion at bottom is always the experienced frustration or failure of human effort, merely as human, together with the real possibility of such a relation with superhuman reality as will enable the frustration to be overcome.

Dr. Mellone keeps this clue in mind all through his book, but he does not allow it either to shape his theories or to cloud his judgment. The first half of the book deals with the history of religion in the experience of primitive peoples in ancient Greece, Rome, and Israel. There is an illuminating chapter on Greco-Roman Paganism, and Dr. Mellone then passes to the discussion of the ordinary psychological problems connected with religion, and deals with the unconscious mind, the religion of childhood and adolescence, conversion, religious experience, and symbolism. On all of these he has something fresh and interesting to say. Any student of the subject who should take him as his sole guide through its intricacies will not go very far astray.

George Santayana, philosopher, poet and critic, is less known in this country than he deserves to be. There should, therefore, be a welcome for Dr. Munitz's book on his *Moral Philosophy* (Oxford Press, 11s. 6d.), which gives an objective and thoroughly intelligent account of his work. It is particularly interesting because it takes Santayana at his word. He said himself "moral philosophy is my chosen subject", and therefore to interpret his whole message in the light of its ethical purpose is in full accord with the philosopher's own mind. At the same time it is not forgotten that Santayana himself is a dualist, constantly alternating between a morality of humanism in the Greek sense and of quietism in the oriental sense. This appears in the introductory chapter of Dr. Munitz's book. It is followed by a long chapter in exposition of Santayana's monumental work, *The Life of Reason,* and concludes with his interpretation of the spiritual life. Dr. Munitz is evidently one of Santayana's devotees, but that does not prevent him from giving a critical interpretation of his work and one that should prove an excellent introduction to a writer who, if sometimes obscure, is always informing and stimulating.

The latest contribution to the "Christian Challenge" series is *The Approach to Christianity,* by Dr. W. N. Pittenger, of the General Theological Seminary, New York (Centenary Press, 3s. 6d.). It gives a bird's-eye view of Christian thought and practice written from the standpoint of liberal catholic orthodoxy, and should prove a useful introduction to the study of Christianity for the educated layman. Dr. Pittenger evidently knows his subject and has been accustomed to interpret Christianity to students. Though quite unpretentious, his book has the merit of being both relevant and interesting.

W. B. Selbie.

The Rev. D. W. Langridge's study of the Lord's Prayer, **The Politics of the Kingdom* (Independent Press, 3s. 6d.), is off the beaten track. Its insistence on the implications of the Prayer for the human society gives it special value; and although this insistence is not in itself new, the downrightness of the method is new. The Prayer is taken clause by clause, and in each case Mr. Langridge reaches the conclusion that apart from the meaning of each clause for personal religion, they all have a social meaning which must be allowed for in any right reading of the Prayer. The whole book is a challenge to thought, and it is evidently written out of a passionate desire for social righteousness. It deserves, and should receive, careful attention. What one hesitates about is its apparent belief that the Prayer anticipates the kind of social teaching now commonly called the "Left"; and about this there can obviously be different opinions. For myself, I cannot think that when Christ answered the disciples' request to be taught to pray He issued in the form of this beautiful prayer what Mr. Langridge calls in one place a "political manifesto" and in another a "political slogan". This is overdoing a good thing. But allowing for these occasional extravagances of style, the book is one which every Christian man who is awake to the conditions of life to-day should ponder.

A volume of City Temple sermons is always sure of a hearing from Congregationalists, and the Rev. Leslie D. Weatherhead's *The Eternal Voice* (S.C.M., 5s.) will be welcomed; their human understanding and spiritual gift will make their own appeal. They are not sermons in the grand style; and they rather lack that background of theology which really enduring preaching must have. To many they will seem to give too much away to sentiment, and to an instinctive emotionalism; but on the other hand they are for that

reason personal to the preacher and not conventional, and in this lies their strength. Often one hears the voice of the Eternal speaking through them. Mr. Weatherhead says that this is their aim.

Dr. Carl A. Glover's *With the Twelve* (Cokesbury Press, $2.00) goes over much the same ground as A. B. Bruce's well-known *The Training of the Twelve,* and though it has neither the wealth of detail nor of illustration of that book, it has the advantages of the results of New Testament scholarship since Bruce's work was published. Dr. Glover keeps for the most part to the Synoptics and makes little use of the Fourth Gospel except in the last week of Christ's life. This means an escape from several difficulties, but it also takes something from the value of the present study. In the first part of the book Dr. Glover reviews the narratives as we have them, and shows their bearing on Christ's influence on the disciples and on His method of teaching. The second part of the book contains short character sketches of the twelve. These are a little scrappy, and in some cases vague. It would have been better to give the space to the two or three who stood out above the rest. Dr. Glover takes up a moderate conservative position. The book is very readable; one puts it down with a feeling that the author knows the New Testament and loves it.

Dr. J. D. Jones's *Keep Festival* (Hodder, 7s. 6d.) contains a selection from his sermons preached at Richmond Hill, and covering the great Festivals of the Christian Year. One aim Dr. Jones has in view is to encourage a fuller observance by our Congregational churches of the chief occasions of the Year. Within the limits this selection suggests by its choice of dates there is much to be said for this aim, though the ecclesiastical calendar in its complete form would be another matter. On the whole, Christmas Day, Easter, and to a less degree Whitsuntide, do not, perhaps, suffer very serious neglect among us; Ascension Day is without doubt neglected, and so too is Trinity Sunday. Dr. Jones gives only one sermon each to these last two days, and the one for Trinity Sunday seems less spontaneous than any of the others. These sermons have all the marks of very able preaching, and among them are examples of the finest pastoral preaching. With a sound instinct Dr. Jones includes four sermons for Easter Sunday; the sermon on the Emmaus road seems to me the best in the book.

Dr. John Short's *All Things are Yours* (Hodder, 6s.) is a very welcome volume made up of twenty-three sermons preached at Richmond Hill, Bournemouth, since his acceptance of the pastorate. The sermons are under three chief heads: "The Gates of the Kingdom", "The Ways to the Kingdom", and "All Things are Yours". The first group is an interpretation of the Beatitudes. A clear evangelical note is to be heard all through the book; and without being too didactic these sermons have a definite teaching, and are loyal to the crucial doctrines of Christian truth. Dr. Short illustrates his themes with many apposite quotations, and with not a few things drawn from life. He is not afraid of the direct appeal to his hearers, though occasionally the appeal seems to lose in cold print what it must have had in the spoken word. These are not anonymous sermons, and the result is that they do preach. And they are careful, well-thought-out work. If there is a slight tendency now and then to the academic—the word is not to be taken in any derogatory meaning—and sometimes towards the essay rather than the sermon, this is one of the things which time corrects.

The papers printed in *Worship: Its Social Significance* (Centenary Press, 3s. 6d.) were read at a Swanwick conference last January by Anglican

clergy of different persuasions of thought. The main drift of the papers is Anglo-Catholic. Worship is centred in the Mass. But there is much of interest to others, and the book puts a very necessary emphasis on the social implications of the Church's life. In doing so there is some plain speaking.

The Rev. Douglas Lockhart's *God's Family at Worship* (Centenary Press, 2s. 6d.) is quite frank about its aim: "The aim of this little book on the English Prayer Book Mass is to help people to a better understanding of the service". One cannot avoid the feeling that there is here a very wide interpretation of Prayer Book loyalty. The book is not at all a bad introduction to the Roman Mass.

The selection from the writings of the late Rev. W. E. Bowen, published as a memorial volume under the title *In the Beginning* (Hodder & Stoughton, 6s.), reveals an interesting personality. There is an introductory note by Dr. Pace of Durham. Mr. Bowen was one of the earlier members of Lightfoot's "Auckland Brotherhood". He spent the later years of his life in the Isle of Wight, without pastoral charge but busy in good works. This selection is chiefly from his sermons, which have a wide outlook and are the work of a mind well versed in the literature and theology of the end of the century. They are rich in illustration from this field, and I can imagine ministers finding the volume very suggestive. It is a book with many quiet sidelights on the cultured ministry of its day; the kind of book one is very glad to have.

The Rev. Cecil Northcott has told again in *John Williams Sails On* (Hodder, 5s.) the splendid story of the London Missionary Society hero John Williams, the "martyr of Erromanga". It is admirably written and well illustrated, and will be a prized addition to the missionary library. John Williams is one of the most cherished names in the Honours roll of the L.M.S., and in the latter part of the book Mr. Northcott shows how, in the Mission ships of the South Seas, John Williams still sails on.

The Rev. D. H. C. Read's *The Spirit of Life* (Hodder, 3s. 6d.) is one of those books on the religious life and thought of our day which always have a useful place. It is outspoken and frequently critical, but it is not merely destructive. It has many valuable suggestions, and a sympathetic understanding of the practical difficulties of our time. Written very readably, it also shows individuality in the treatment of its subject. Perhaps it is not always quite fair to the modern mind.

The Rev. F. A. Cockin's *The Holy Spirit and the Church* (S.C.M., 2s. 6d.) is one of the "Diocesan Series". It is a good outline study of a rather neglected topic. Apart from its value as a textbook for Study Circles, *etc.*, it is likely to be very helpful to the ordinary reader; especially if its suggestions for further reading are followed up.

A. T. S. James.

Children and Young People.

We sometimes wonder if the results of all the work on children's education are commensurate with the efforts involved. Never were children more fortunate in the provision of books for their own reading, and in the helps given to their teachers. The R.T.S. Annuals have been mentioned in the Editorial, and Burns, Oates have again an excellent list of stories for boys and girls. The L.M.S. has some good penny stories, and also the "On the Spot Booklets" (3d.) for those who are older, who will relish too Miss Mabel Shaw's *A Treasure of Darkness* (now 2s. 6d., Longmans). For the 7-9's are the six stories in *Islands Everywhere* (Livingstone Press, 1s.).

Larger books, both of them good, are Dr. G. B. Harrison's *New Tales from Malory* and Miss M. C. Borer's informing and well-illustrated *Mankind in the Making* (Warne, 3s. 6d.). The Rev. John Hinkins's *Seeing Things* (Lindsey Press, 1s.) and Mr. T. C. Innes's *Parables from Stamps* (Pickering, 3s. 6d.) are talks to youngsters.

Turning to books for those who work with young people, we mention first the Congregational Young People's Department's helpful examination textbooks, the Rev. Leslie Cooke's *Upon This Rock*—Congregationalism, Its Heritage and Its Task—and the Rev. Eric Shave's *A Flame of Fire*—the lives of Oliver Heywood, Isaac Watts, and Benjamin Waugh (Indep. Press, 9d. & 6d.). The Religious Education Press has made its lesson helps fit an agreed syllabus: for Nursery and Kindergarten Age we have *The Friend of Little Children* (Vol. I, 2s. 6d. & 2s.), for Infants *Stories of God and of Jesus* (Vol. I, 3s. & 2s. 6d.), and for Juniors *Servants of God* (Vol. I, 3s. 6d. & 3s.), and for Seniors *God and Myself* (4s. & 3s. 6d.). Miss Doris Street provides *Prayers for Primary Worship* (Ludgate Circus House, 1s.) and Miss Pewtress and Miss Pailthorpe *The Lord God Made Them All* and *Our Church The House of Praising* (S.C.M., 1s. each). Misses Burnie and Hindle, teachers at Westhill, have written *Teacher Training in the Sunday School* (N.S.S.U., 2s. 6d.), which ought to be read. *Youth in Action* (S.P.C.K., 3s. 6d.) is a useful Handbook of the Youth Movement in the Church of England. *Christianity and Modern Life* (S.P.C.K., 1s.) contains outlines for leaders of youth groups, and Mr. S. C. Lucker's *Answers to Life's Questions* (N.S.S.U., 2s.) a 6-months' course of lessons for Senior Departments. The Rev. G. W. Street's *Bibliography of Religious Education* (Oxford Press, 9d.) will be found serviceable.

The Rev. F. C. Raynor's *Drama in the Sunday School* (Ludgate Circus House, 1s. 6d.) contains six Biblical Plays, while the "Sheldon Plays" (S.P.C.K., 6d. each), edited by Mr. E. Martin Browne, should be looked at.

By the way, the publishers of *The British Annual of Literature* (Vol. II, British Authors Press, 5s.) have arranged competitions for juniors which teachers might like to see.

NEW EDITIONS

It is interesting to see that Mr. F. M. Harrison's "Bedford Edition" of *The Pilgrim's Progress* (Heffer, 3s. 6d.) has so soon gone to a second edition. Dr. J. P. Arendzen's *The Holy Trinity* (Sheed) is now 3s. 6d. The Rev. W. J. Limmer Sheppard's *Great Hymns and Their Stories* (R.T.S., 2s. 6d.) has yet another reprint. Mr. David Chamberlin has abridged Canon R. J. Campbell's *David Livingstone* (Livingstone Press, 2s. 6d.). The new "World's Classics" (Oxford Press, 2s.) are Gray's *Poems* and Trollope's *Ralph the Heir* (2 vols.). Mr. Sydney Walton's *The Sieve of Blindness* (Epworth Press, 5s.) looks attractive in its new form, but the publishers might have referred to its previous dress.

Dr. Stephen H. Roberts's *The House that Hitler Built*, which has run through ten editions in two years, now appears at 5s. (Methuen), with a supplementary chapter bringing the story to June, 1938.

Prof. Seton Watson's *From Munich to Danzig* (Methuen, 6s.) is the third revised and enlarged edition of the volume first published as *Munich and the Dictators*. Reading it we feel again the shame we could not escape when Britain failed Czecho-Slovakia and Mr. Chamberlain waved his piece of paper.

LECTURES, PAMPHLETS, *ETC.*

The war and problems associated therewith has brought a spate of pamphlet literature, some of it very good. Twenty of the Oxford Pamphlets

(3d. each) have now been issued. The Peace Book Company's *Religion and the Organization of Peace* (6d.), to which many religious leaders set their hands, was issued before the war, and it is to be feared that the Rev. G. O. Cornish's *Crusade!* (Indep. Press, 1s.), which deals with unemployment, will not get the attention it deserves.

Dr. Jacques Maritain's *Antisemitism* (Centenary Press, 3s. 6d.) is an outspoken lecture, and so is *Liberty and Authority in the Modern World* (Friends' House, 6d.), by that continual irritant of the old school of Methodists, the Rev. Henry Carter. Dr. Maxwell Garnett's *World Unity* (Oxford Press, 3d.) and the Rev. Alan Richardson's *The Message of the Bible in Wartime* (S.C.M., 9d.) are timely, as are Dr. William Paton's *The Hour and Its Need* and the "War-time Pamphlets" by Mr. Basil Mathews and Mr. S. H. Dixon (Livingstone Press, 1s. & 2d. each).

In the excellent "Pages from the Past" series (S.P.C.K., 1s. each) we have the Rev. Jocelyn Parkin's *Steeples, Towers and Spires* and Mr. F. S. Eden's *Ancient Stained and Paint Glass in London.*

Dr. William Paton's Beckly Lecture, *The White Man's Burden* (Epworth Press, 2s. 6d. & 1s. 6d.), is a searching and challenging examination of the Christian's duty in the world today. It deserves to be widely read.

ALSO RECEIVED

D. M. Paton. *Blind Guides?* S.C.M. 2s. 6d. "A Student looks at the University".

The Keswick Convention, 1939. Pickering. 4s. & 2s. 6d.

Christ our Freedom. Inter-Varsity Fellowship. 2s. "The Message of the 4th International Conference of Evangelical Students."

E. A. Payne. *Baptists Speak to the World, Atlanta, 1939.* Carey Press. 6d.

A. W. F. Blunt. *The Teaching of the New Testament.* S.P.C.K. 1s. 9d. & 1s.

E. Evans. *The Apocrypha.* S.P.C.K. 1s.

Edgar W. Thompson. *The Methodist Doctrine of the Church.* Epworth Press. 1s. 6d. A commentary on the *Statement of the Nature of the Church,* recently approved by the Methodist Conference.

A London Journalist. *How to Live Calmly in War Time.* Pickering. 1s.

J. A. Clapperton. *Practical Talks for Preachers.* Epworth Press. 2s. Robert Moffat grows an extra "t" between p. 16 and p. 35 of these chatty paragraphs.

Eric Fenn. *Learning Wisdom.* S.C.M. 2s. 6d. It is good to have from the pen of one well qualified to write it, a short history of the Student Movement for those without leisure to read Canon Tatlow's monumental work.

N. Scarlyn Wilson. *A United People Goes to War.* Hodder. 2s. A well written personal account of the first month of the War.

A. I. Blanco. *And Now for Triolets.* Author. Ventnor. 1s. 6d.

Men, Women and Marriage. Allen & Unwin. 5s. An anthology selected and arranged by C. Kent Wright.

In "Everyman" (Dent, 2s.) we have Father D'Arcy's selections from Aquinas (a good idea, this) and a rather disappointing collection of *Modern Short Stories.*

PERIODICAL PUBLICATIONS.

Perhaps the chief feature of the publications of last quarter has been the enlarged Jubilee number of the *Expository Times.* For fifty years the Hastings family have made this monthly of real service to the Christian ministry. We are especially glad to see Dr. A. J. Gossip's sketch of Dr. James Hastings and also to notice the credit rightly paid to the publishers, Messrs. T. & T. Clark. In the Jubilee number Dr. Garvie writes of "Fifty Years' Progress in Theology". We are sorry that *The Christian Quarterly,* the magazine of the Churches of Christ, is having to cease publication. Its Editor, Dr. William Robinson, has struggled on valiantly for six years. In his final number he sounds again his slogan, "Dogma, Theology and History", where he clubs together the Archbishop of York, Drs. Dodd, Farmer, Micklem, and Whale, and, even more amazingly, H. N. Wieman, Reinhold Niebuhr, and W. M. Horton.

The missionary magazines are still discussing problems arising out of the Tambaram Conference. The *International Review* has a good many articles on the

subject; two of them which deserve very careful thought are Miss Georgia Harkness's "The Theological Basis of the Missionary Message" and Dr. Latourette's query about the vitality of the younger churches. We are sorry to read that *World Dominion* is changing its form. It has rendered magnificent service during the last eighteen years to the causes it has at heart, and we hope that its effectiveness will not be lost.

The Rylands *Bulletin* must have a paragraph to itself, for it is entirely *sui generis*. Historians, psychologists, medievalists, Semitic scholars will find learned articles for them in the October number. We hope Manchester recognizes its good fortune in the possession of the Library.

In the *London Quarterly and Holborn* Dr. G. D. Henderson's article on Henry Scougall ("A Scottish Teacher of the Wesleys") and the Rev. F. C. Spurr's "Must Democracy Perish?" are outstanding. The *Hibbert* opens with a passage from *Samson Agonistes* headed "Right and Might", and follows it by an article of Bergson's which appeared 24 years ago. It also contains the "Survey of Philosophical Literature", Dr. Cairns on The Student Movement, and Mr. M. Chaning-Pearce on Federal Union. The Rev. Gwilym O. Griffith's acute mind is seen to advantage on "Absolute Pacifism" in the *Baptist Quarterly*, where the Rev. Herbert Anderson compares the India of Carey and of To-day. In *The Layman* the Rev. Hugh Martin —and who better fitted?—writes the Student Movement article. Mr. Martin has a good paper on "The Relevance of the Bible to 1939" in *Religion in Education*, where Prof. J. A. Findlay is entertaining on "Modern Translations of the Bible". In the *Friends' Quarterly* the Editor's notes on G. M. Gillett and Prof. C. E. Raven's Leighton Park Speech Day Address should be read. The September *Modern Churchman* is the Conference Number, which as usual, deserves careful reading. The subject was "The Comprehensive Church": Sir Cyril Norwood opened with a provocative paper, and among other contributors were Dr. Inge, Prof. S. A. Cook, Canon Creed, Chancellor Bezzant, Mr. A. G. Fraser, Mr. Middleton Murry, and a Free Churchman, Dr. C. J. Wright. The main article in *The Evangelical Quarterly* is Mr. J. N. Geldenhuys's "The Synoptic Problem", in which he argues for the priority and genuineness of *Matthew*.

Turning to the American Reviews, the *Harvard* for July, which arrived just too late for our last number, has two long articles, Mr. A. Cameron's "Inscriptions Relating to Sacral Manumission and Confession" and Mr. Grant McColley's "On *Paradise Lost*". The October number is almost wholly occupied with Mr. Christopher Butler's "St. Luke's Debt to St. Matthew" in which "Q" has a very bad time. *The Anglican Theological* contains a study of "The Church as a Worshipping Society", while there are also important articles on religious education, the Christian faith and science, and the Philosophy of Chaadayev (Russian, 1794-1856). Three timely articles in *Religion in Life* are "Nazi Ideology and the Christian Church" by Dr. Marie Munk (a German refugee), Dr. W. F. Howard's sketch of W. M. Ramsay, and Dr. J. E. Park's "The Folklore of Preaching". The feature of the November issue of the *Review of Religion* is the number of able long reviews, though Dr. D. C. Macintosh's "Theology, Valuational or Existential?" is important. In the *Colgate-Rochester* Mr. F. O. Erb asks "Does Character Education need Religion?"

The *Yale's* first three articles are domestic; Mr. Irwin Shaw has a moving refugee story, "The Viola Player", but Mr. Frank O'Connor scarcely hides himself enough in "Two Friends: Yeats and A. E.".

DISCUSSIONS.

THE HISTORY OF RELIGIONS AND THE CHRISTIAN FAITH

Dr. A. E. Garvie and the Rev. H. Bulcock, M.A., B.D.

Dr. Garvie writes: As far as I am concerned I can bring my discussion with Mr. Bulcock to a close with a few comments. I recognized the value of the comparative study of religions, and criticized only Mr. Bulcock's use of it. I did not deny the use by the New Testament writers of "the thought-forms" of their environment. What I did deny was that by their use they indulged in invalid speculation, and did not give "the true interpretation" of the person of Christ. As Dr. Andrews was by this method led to the conclusion to which I have been led, as the quotation I made shows—a diametrically opposite conclusion to that of Mr. Bulcock in his quotation from Dr. Andrews, in which he finds satisfaction, offers no justification of his use of the method, from which Dr. Andrews would have dissented as much as I do. In his defence of the method he is contending for what I have not contested. He suggests that I have succumbed to the danger of a "bias, more or less unconscious from ancient and classical tradition". As my bias is due to my personal experience of the sufficiency of the grace of Jesus Christ as Divine Saviour and Lord, in which I have for myself, after much toil of thought and travail of soul, verified the truth of that "tradition", the common faith of the Christian Church in all lands and in all ages, I remain impenitent and unashamed, and I can wish nothing better for Mr. Bulcock than that he should change his bias for mine. I leave it to the readers of Mr. Bulcock's article and my reply to judge whether his or my interpretation of the usual passages is the valid. The New Testament Christology is not so involved with Second Adventism as not to be detachable from it as kernel from husk; Second Adventism is a doctrine, borrowed from Judaism; salvation by the grace of Christ is an experience: the one may go, the other abides. While I welcome the more positive statement of his faith, although I do not understand how his critical methods allow him to hold it, the theological gulf between him and myself remains unbridged, and further discussion would not narrow it. He regards the New Testament doctrine, Pauline and Johannine, as speculation, assigning to Jesus an authority and a dignity in His relation to God beyond what His historical reality, as personally experienced, warranted; I regard it as an interpretation, not excessive, but adequate, of what Jesus as the Christ our Lord had proved Himself to be not only to these writers and to the Apostolic Age, but "the same yesterday, today, yea and forever".

Mr. Bulcock writes:

(1) I note that Dr. Garvie agrees that the Comparative Study of Religion is in general legitimate and that "the New Testament writers made use of the 'thought-forms' of their environment". He disagrees in the interpretation of certain passages, incidentally rejecting detailed judgments by Peake and A. B. Bruce. In one case Dr. Garvie bases an exposure of my argument on his clearly inadequate knowledge of psychical phenomena. I am glad to know that he is at any rate "in partial agreement with some of my data", and that he concedes the double N.T. use of the term "Son of Man"—collective and individual—on which my main argument rests.

(2) The reality and helpfulness of Dr. Garvie's personal religious experience must be undoubted; but are we so sure that similar fundamental experience is not felt by those who do not share his theological views? Have there not been many unorthodox saints who in the purity of their heart have "seen God"? The relationship of intellectual belief, personal experience, and the interpretation of experience seems less simple than Dr. Garvie's language suggests.

(3) The "bias" which Dr. Garvie seems to acknowledge he has and which he wishes I would gain, just as much as any other kind of bias is surely hardly desirable in a pure quest for truth. Such a quest will take full account of experience, but should seek to be free of any preliminary bias of any sort.

(4) The appeal to the "common faith of the Christian Church in all lands and all ages" is an argument with obvious limitations. We can call to mind how the Church regarded the pioneers of Biblical Criticism a century ago.

(5) I claimed that my thesis, "so far from destroying Christian faith should be a help in affording relief from the intellectual and moral difficulties of Second Adventism". Dr. Garvie's comment that "New Testament Christology is not so involved with Second Adventism as not to be detachable from it as kernel from husk" is consistent with this, but as a criticism of my position seems pointless. Was there any suggestion in my article that in explaining the origin of Second Adventism I was challenging the "experience of salvation by the grace of Christ"? No Modernist would think of questioning the broad evangelical truth that Jesus came that men "might have life and have it more abundantly".

(6) Dr. Garvie cannot understand how with my critical methods I can reach the positive statements of my faith of seeing the Father in Jesus Christ "full of grace and truth". A sympathetic study of Pringle-Pattison's Gifford Lectures, *The Idea of God*, would surely explain and justify my position. I am sorry that Dr. Garvie apparently cannot find a place in his evangelical system to cover me and those who think with me, but I am happy to feel that, even if he may deny it, there are deep evangelical elements and profound experiences which we hold in common; and in virtue of these we claim a spiritual comradeship with one whom we greatly admire for qualities of mind and soul and service to the Kingdom of God.

[This correspondence is now ended.—EDITOR.]

A LAST BATCH

It would be difficult to imagine a book more in touch with the life of today than the new Adult School Handbook, *Today and Tomorrow* (N.A.S.U., 2s. 6d. & 1s. 6d.). Anybody who works through the syllabus it outlines will scarcely need a University education; in fact, we know many University graduates who are profoundly ignorant of much that it contains. Is your interest political? Then here is the Jewish problem, power politics, *Union Now*. Are you interested in people? Then you have Madame Curie, Ernst Toller, Sibelius, Purcell, Winifred Holtby, Aggrey, Dürer. Hobbies? Then photography and home decoration. Social? Unemployment and the Population Question. Religious? Jesus and Civilization. This should indicate the scope of a remarkable scheme of study, on which those who have produced it are to be warmly congratulated.

Perhaps the City Temple pulpit will be known to history as the place where preachers thought aloud; there are many with vivid recollections of youthful days when the minister of the City Temple thought aloud, to the inspiration and the consternation, the comfort and the anger, the stimulus and the distress, of many hearers and readers. The present minister is now *Thinking Aloud in War Time* (Hodder, 2s. 6d.), for these nine chapters are obviously spoken utterances. We scarcely think Mr. Weatherhead's words will anger or stimulate, though, like Mr. Campbell's, they are intensely personal. They will perplex at times, for they are not always consistent; Mr. Chamberlain, *e.g.*, is lauded to the skies, and yet apparently it is right to do now what he declined to do in September, 1938, and no notice is taken of the view that he would have resisted then had Britain been prepared. Comfort we think Mr. Weatherhead will give, for it will encourage those who are wrestling with the terrific problems of war and peace, prayer and providence, to hear a sympathetic voice talking matters over with them.

India is certain to play a great part in world affairs during the next few years, indeed, during the next few months, and all wise men are learning all they can about the outlook of modern India. They will not fail to read *Changing India* (Allen & Unwin, 5s.), an anthology which begins with Raja Rammohun Roy and ends with that attractive character Jawaharlal Nehru. Between these two we have not only living Indians like Gandhi, Krishnamurti, Radhakrishnan, and Tagore, but great names of the last century such as Gokhale and Tilak.

Mr. P. Kodanda Rao's *East and West* (Allen & Unwin, 10s. 6d.) is "A Denial of Contrast". Its argument, persuasively urged with much illustration, is:

> Civilization is one, and is indivisible into Eastern and Western; its elements are a function ever of time, decreasingly of space, but never of race. . . Western Civilization or Eastern Civilization is not coextensive and coterminous with its culture area, the West or the East; nor has it been constant since it was designated as such.

Not even about the geographical definition of East and West is there any uniformity, and Mr. Rao, taking up arguments from many sources, shows that the two cannot be contrasted from the angle of race, religion, education, the position of woman, or political organization (the East despotic and the West democratic, forsooth!). A thought-provoking book. Dr. Gilbert Murray once more receives a title.

After reading Mr. Harry J. Greenwall's *I Hate Tomorrow* (Gifford, 8s. 6d.) we are still in doubt whether it is fiction or autobiography; perhaps the answer is that all autobiography is fiction, only this is more so! Is it possible that the incredibly stupid youth—a "mug" time and time again—of the first part of this book should become the self-assertive press correspondent, at his ease in all parts of the world, putting his employers, even Lord Beaverbrook, in their places, and mixing with men of all classes, even in King's houses—and that even though he writes of a novelist "Robert Hitchins" and speaks thus: "That put H. and I in 'Dicky Street'."? Mr. Greenwall tells of a sordid childhood without a gleam of idealism in any character who appears; later, whether his work is in Paris or Geneva, the New World or the Old, there is no trace of religion or ethical endeavour. In fact, we hope it *is* fiction and not the story of a man's life in the 20th century.

A FAITHFUL COLLEAGUE

As the last lines of this issue go to press, the sad news comes to hand of the death of Mr. Shirley J. Dickins. For many years sub-editor of *The Congregationalist,* Mr. Dickins was keenly interested in denominational journalism. A deacon of the Clapton Park Congregational Church when the *Congregational Quarterly* was founded, he at once offered his expert assistance to the editor, his minister, and the present issue is the first of its 69 issues whose proofs he has not read. The praise this journal has received for its freedom from misprints has been in large measure his due; often his quick eye has discerned slips which have eluded other proof-readers. It would not be fitting for this issue to go to press without a tribute to one who has served the journal so efficiently. Our sympathy goes out to Mrs. Dickins and her children.